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## Social Reconstruction

### XIII

\**Rev. Henry Pesch, S. J. (4).*

In the chapter of his work devoted to workingmen Fr. Pesch discusses labor organizations, the right to strike, the limitations of strikes and strike measures, and the proper relation between employer and employee. As is to be expected, the author holds the right to organize to be a natural right. Moreover, he strongly recommends industrial unions, on an equal footing with craft organizations, and intended for the defense of the hitherto unorganized groups of workers, the poorest of the poor classes.

Whatever will assist in overcoming the prevailing notion that labor is a commodity which may be bought and paid for, and whatever tends to raise the wage worker's status to that of a contributory co-worker and promoter of the nation's well-being, always finds favor with Pesch. He desires that the workmen's position in industry be rectified. However, he expects this change to be brought about rather by joint agreements, mutual co-operation and other measures of a like nature, than by such similar but uncertain measures as profit-sharing or bonus systems.

Most important of all: in the last analysis the distinguished Catholic economist expects a solution of this much tangled problem from reformed moral convictions. It is therefore he seeks to propagate the sound principle that the worker, although subordinated to the employer as a man, assistant and co-producer, must not be considered a mere means of production. Furthermore, in regard to remuneration to be received by the laborer, he is a self-purpose. Industry must furnish him a living which will provide him with frugal comfort, while the recipient of the wage must take an interest in the success of the industry employing him. Vocationally he is the equal of the employer, and equally with him he is in duty bound to promote the prosperity of society. Vocationally the worker and employer are partners, and they are joined solidarily, as regards their tasks, in the performance of a common duty.

In order that this spirit may find opportunity to develop and to express itself, Fr. Pesch advocates something akin to constitutional representation, as a factory council, in which employer and workers meet, in order to discuss and to solve, to their mutual satisfaction, such questions as may come up regarding agreements, wages, hours of

labor, or other matters growing out of the conditions in an industry. He advocates the granting of a prudently limited right of management to the workers.

The limitation to be insisted upon would prevent any interference with that part of the management and initiative which must remain centralized in order to be effective and successful. Such co-management will, if kept within wise limits, produce a greater interest in the success of an industry on the part of the workers, stimulating the spirit of responsibility and of willingness to co-operate with the owners for its benefit. Where labor is recognized as a common social function, both by the employer and the employee, courts of arbitration become possible, while strikes will be eliminated more and more.

Vocational solidarity should therefore, above all else, join employer and employee in a common bond of interest. The former must recognize that the worker, as a human being, is destined to participate, together with his fellow citizens, in the ownership of the material world and the enjoyment thereof. Verily, the worker is not an entrepreneur; but he is a co-producer and assistant, and never a means of production. He must expect protection for his person and his inalienable rights. He has social rights, especially in regard to wages, preceding those of free contract. The worker is a self-purpose. His labor must provide him with an existence worthy of man and the prevalent stage of civilization. Pesch points out to the worker his social duties, and warns him not to expect the impossible; that blind egotism will lead to ruinous consequences not only for the producer, but also for the wage earner, and above all for the consumer, toward whom the worker has solidaric duties. It is chiefly this duty toward the third party which grants to public authority the right to interfere with labor problems.

It is therefore obvious that when Pesch advocates such measures as joint agreements regarding wages and other conditions of employment, he considers them merely means of a temporary nature, and not a solution of the difficulties they are meant to meet. In fact, he has no confidence in purely artificial means, lacking the stimulus of the solidaric spirit, or in means which do not readily lend themselves to stimulation by this spirit. Means of that kind must be enforced and are bound to meet with opposition. They contain the elements of defeat within themselves. For the moment he tolerates them whenever they are temporarily necessary or



very useful, with this restriction, however, that through their enactment, or in consequence of their existence, the social spirit can or may be reformed.

Pesch, let it be said, perceives in the co-operative system one of the less natural means toward this end. But let us use this opportunity to illustrate to what extent Pesch goes into details before drawing his conclusions.

In this instance he begins with giving a lengthy and detailed account of the various co-operative societies, existing in England, France, Germany, the United States, and in other countries, and of the success they may have attained to. Following this he divides them in a systematic manner into two general classes, co-operative societies of consumers and of producers. The latter he subdivides into co-operative producers' societies in the wider and in the stricter sense of the word.

As a typical example of a consumers' co-operative society he presents to his readers the British Society for Equitable Pioneers, which is based on the Rochdale Plan. In order to illustrate still further, he mentions that in Rochdale, its original home, and a comparatively small community, the society does an annual business of over £300,000. He goes on to mention that at present the society has two large wholesale centers, in Manchester and Glasgow, which include large manufacturing establishments.

Under present conditions this system is undoubtedly of very great importance, and in a limited way it can always be of great social value. It lends itself, without doubt, to the stimulation of the social spirit. But while Sidney and Beatrice Webb see in the Consumers' Co-operative System the mutual economic organization of the civilized world, Pesch, on the other hand, hopes that it may not ultimately be necessary, at least not as a universal system, because it would, in his estimation, destroy to a large degree the independent middle class, thus curtailing to an undue extent economic freedom.

In the wider sense, especially farmers' co-operatives are producers' societies. In such societies the individual farmer remains independent. Co-operation is limited to the purchasing or selling of certain products in common, the fixing of prices, or similar endeavors. This manner of co-operation has all the advantages of the syndicates organized by manufacturers and operators, and, sufficiently supervised by the state or imbued with the proper spirit, may be very useful.

Lastly, Pesch deals with organizations which are co-operative societies of producers in the strictest sense of the word. Namely, societies of workers who are joint owners of an industry and through it produce for profit. In this instance he comes to the conclusion, in which the Webbs concur, that this manner of organization, taking into consideration human nature as it really is, destroys what is good in capitalism, without in any manner overcoming the evils inherent in the capitalistic system. However, if society were to accept the solidaric spirit, it could well dispense with this mode of co-operation, which lacks the centralizing power of

capitalistic endeavor and its purposeful efficiency of management. The workers themselves seem to sense these shortcomings. Even in Germany, where the labor movement is most advanced, co-operatively conducted industries are not, it seems, desired by the workers.

In the last two volumes of his great work Pesch discusses the processes of production and distribution, including such questions as prices, income and wages. Here again his adherence to a system of solidaric duty, or a system of civic co-operation, professing universal prosperity as its goal, enables the author to insist on the observance of the various economic duties, which can be realized or must be enforced either by those organic units, to whom Pesch entrusts certain duties, or, in the last instance, by public authority.

W. J. ENGELEN, S. J.

### A Shorter Working Day

Notwithstanding the prosperity talk that reaches us through the columns of the press and resounds from lecture platforms, we have an uncomfortable and persistent feeling that all is not well. The prosperity which we are enjoying, inasmuch as it is real, is of a precarious nature. It is produced by certain artificial means which eventually are bound to fail. Drastic limitation of immigration, restriction of output, forced high wages, frenzied advertising and deliberately inaugurated booms are an uncertain foundation for lasting prosperity. They can stave off for a time the inevitable, but the collapse cannot be averted by such temporary makeshifts. In fact, there is entirely too much talk of prosperity to allow a consciousness of security and a feeling of safety to spring up among us. We do not need to emphasize the things that are obvious and evident. The fact that we stress our prosperity is in itself calculated to arouse some suspicions as to its actual existence. A broader survey of the situation quickly confirms these suspicions. The signs that the edifice of our prosperity is not of very solid construction are multiplying. It may tumble down about our ears any time.

Fears of this kind are expressed in a recent article in *The Carpenter*, published by the United Brotherhood of Carpenters and Joiners of America, (A Shorter Working Day, by James M. Lynch, Indianapolis, August, 1926). The author signals as the greatest danger that is menacing us, the growing evil of unemployment. "For some time," he writes, "engineers and economists have decried warnings that mechanical inventions constitute a threat against general employment, that the machine is depriving men of their jobs. The theory, they have said, was discredited years ago when the complete debacle foreseen in the early days of power-driven industry failed to materialize. But the fact is that machines have aggravated unemployment, and the current development promises to carry the evil to exceptional lengths. Unemployment surveys, to be of any use must cover a wide area over a long period. Seasonal and cyclical depressions cause



current and local disturbances that render limited surveys inaccurate. Unfortunately few broad surveys have ever been made. We do know, however, that the average unemployment figure today is nearly 3,000,000, whereas twenty years ago it was 1,000,000. Instead of making progress toward the cure of this greatest of economic maladies we are drifting in the opposite direction." This prognosis, if not alarming, at least not very encouraging. Unemployment on a large scale surely is a great evil and a serious menace. To prevent an evil of this kind ought to be the foremost concern of society. Repeatedly we have said that in the present system no remedy for the evil exists. Only a very thorough-going reconstruction of the economic order can effectually combat the evil. Such a reconstruction is not in sight. Men are not thinking of it; they are merely resorting to temporary expedients that will give them a brief respite, thoughtlessly leaving the rest to the future.

An expedient of this type is suggested by the writer of the above-mentioned article. According to his view, unemployment will be obviated by a further reduction of working hours. The working day is still too long. It should be reduced to such an extent that the labor slack will be taken up and work provided for all. Such a reduction would moreover provide a larger measure of leisure to the worker. "Relief from drudgery," he remarks, "afforded by machines, should be extended to allow for an increase in the greatest civilizing agency known to man—leisure."

Now it never has been satisfactorily proved that present-day society really suffers from overproduction. It is quite true that certain goods are produced in greater quantity than is required. Such overproduction exists in the category of luxuries. The necessities of life, however, are not produced in excessive quantity. There are vast sections, even in our country, living below a decent standard. Neither general living nor housing conditions are what they might be and ought to be. This bespeaks a shortage of available goods. But if there is no overproduction that can mean but one thing, that not enough work is being done. The remedy, then, does not lie in still further reducing the amount of work accomplished but in increasing the sum total of productive labor. We are not pleading for a prolongation of the working day. We do not wish to see the laborer defrauded of his well-earned leisure.

What is desirable is an absorption of the unemployed by productive pursuits so that the existing stock of commodities will be increased and that likewise under-consumption, due to lack of purchasing ability in the idle, will be remedied. Not a shorter working day ought to be the slogan, but more work so that all will be able to find employment.

We agree with the writer that no branch of the industry has a right to be surrounded by an army of unemployed from which it may choose to suit its needs. The existence of a fringe of unemployment around any department of industry is an unwhole-

some condition and makes for wage reduction and the lowering of living standards. Society is not interested in maintaining for the benefit of employers a condition that forces on the ranks of labor the necessity of disastrous competition. We fully endorse what the writer has to say in this respect: "Employers certainly are not entitled to have great flocks of unemployed from whom to choose their hands, consigning the remaining men to the junk heap. Such prodigal waste of manpower and potential national wealth is idiotic on economic grounds, criminal on social grounds, and cannot be justified by any individual employer's exigencies." That is perfectly true. But whether the condition can be remedied by a further reduction of the working day is quite another question. At all events it is not as obvious as the author imagines.

At first blush it may sound plausible enough when we hear the writer arguing in this fashion: "The remedy is obvious, though perhaps a little difficult to administer. Work should be divided more equitably so that all men may be gainfully employed. This must be accomplished, however, without a reduction in the standard of living and it should be accompanied by an increase—certainly not a decrease—in production. Reduction in the length of the working day would be the proper way to bring about a wider distribution of jobs. By this means also the nation's spending power would be brought nearer to stabilization. I believe that a labor shortage is better for the country than a job shortage, but things can be arranged so we will have neither." This is a very simple formula. In fact, it is just a little too simple to commend itself to the judgment of those who have some idea of the complexity of modern economic life.

The point duly emphasized by the author is that production must not be curtailed. Well, there is the rub. Can the present rate of production be maintained if we submit to any further noticeable retrenchment of the work day, for this diminution will have to be considerable if by it the existing unemployment is to be completely absorbed? Nor is a labor shortage to be taken lightly. A labor shortage is likely to affect production very adversely. Ultimately, labor itself would be the sufferer. For after all, the wages of labor are paid out of what labor produces. If production is not adequate the wages will of necessity have to be reduced. The reduction of working hours, therefore, may prove a fatal boomerang. It may not redound to the benefit of labor and lead to a paralysis of industry. The question is more complex and far-reaching than appears at first sight and the author's plan does not inspire much confidence.

The capitalist has been sufficiently berated for his greediness. His desire for profits has been roundly condemned. If the same spirit manifests itself in labor it cannot go unrebuked. Labor has not kept itself entirely free from this taint. The demand for shorter working hours seems to be dictated by selfish considerations that have scant regard for the common welfare. What is needed is not so much a change of external conditions, as



a change of heart. We quote a passage from the American Bishops' Program of Social Reconstruction which stresses this very point, so apt to be overlooked by those primarily concerned. This passage says frankly and fearlessly: "Changes in our economic and political systems will have only partial and feeble efficiency if they be not reinforced by the Christian view of work and wealth. The laborer must come to realize that he owes his employer and society an honest day's work in return for a fair wage, and that conditions cannot be substantially improved until he roots out the desire to get a maximum return for a minimum service."

Too much of that spirit prevails that wants to get the most out of the least. That is an unsocial spirit. This spirit, whether found in the laborer or the capitalist, is the great hindrance to a readjustment of our economic relations. Very few would-be social reformers strike the ethical note. They pin their faith to slight external modifications of our system that do not go to the root of the matter.

There are, moreover, other ethical angles to the question to which we will give our attention  
C. BRUEHL.

## Unemployment Insurance in Great Britain

### III.

#### *Unemployment Insurance by Industry.*

While the National Unemployment Insurance Act of Great Britain established a State-operated insurance system, provisions were nevertheless made for its administration, under certain conditions, through private organizations.

Already the Act of 1911 aimed to encourage voluntary unemployment insurance among associations of work-people. For this reason trade unions were empowered to pay the insurance benefit directly to their members; they recovered the amounts paid in benefits from the State Unemployment Fund. In order to give an inducement to the trade unions to add a benefit to the maximum benefit allowed under the Act, the provision was inserted that in no case could the State repayment exceed three-fourths of the total payments made by a union to its unemployed members. This meant that if the unions desired to recover the State maximum benefit of seven shillings, they would have to pay their unemployed members nine shillings, four pence; seven shillings being three-fourths of nine shillings four pence. Furthermore, the Act also provided for direct subventions to trade unions, inasmuch as the State would subsidize them up to one-sixth of the total benefit by "any association of persons not trading for profit," in respect of benefits not exceeding twelve shillings a week. It is estimated that in 1919 as many as 1,448,000 unemployed workers received the State benefit through their own unions. That this method of paying benefits gave the unions a hold over their members goes without saying.

By the Act of 1920 those societies which were

"approved" societies under the Health Insurance Act of 1911 were admitted to administer the payments of the State unemployment insurance benefit. It was required, however, that they establish a system of ascertaining the employment conditions of their members and of obtaining notification of vacant posts for them. Like the trade unions they could recover their payments from the Unemployment Insurance Fund. The direct subvention system was abolished. Labor looked with suspicion upon the "approved" societies as a part of the administration of the Unemployment Insurance Act. It was feared, not without some justice, that they would be used by the employer like "company unions," to weaken the control of the trade unions over their members. Labor fought the provision allowing "Friendly Societies" to administer the unemployment payments on the ground that they were but indirectly connected with industry. Since the inauguration of these newer administration features, however, many of the "Friendly Societies" changed their methods of organization to meet the industrial needs of their members. Much of the force of Labor's argument was thereby taken from their objection to these societies as a part of the system.

In direct connection with the enactments providing for the establishment of Approved Societies as a part of the Unemployment Insurance Act is the Lesser scheme. Mr. Henry Lesser organized "Employees' Approved Societies," whose members were taken from the employees of a particular company or firm. These were then banded together in the National Federation of the Employees' Approved Societies. Working in conjunction with the nationwide chambers of commerce, rather than with the established State Employment Exchanges in questions of vacancy notification, they were suspected by Labor, not without some show of reason, as an attempt to break up the State scheme of social insurance. Sharp social antagonisms were thus introduced into the conducting of the affairs of the Unemployment Insurance Act.

While such use of private organizations in the administration of the Unemployment Insurance Act was of some significance in respect of industrial insurance, especially where trade unions and employees' societies were used for such purposes, the provisions of Special Schemes were of supreme importance in the matter of unemployment insurance by industry.

Under the Special Schemes enactments any industry may elect to contract out of the State system, provided that it meets the minimum standards set under the State system regarding its insured employees. The Minister of Labor could approve of any insurance plan submitted to him by an industry which met the statutory qualifications. It will be recalled that by a special Act of 1921, the Minister of Labor was restrained to use his powers of approval during a deficiency period for fear that in a crisis industries with a low unemployment hazard would contract out of the system, leaving those with a high unemployment rate in the system. The drain on the State Unemployment Fund, from which sup-



was withdrawn because of the leaving of the larger industries for systems of their own, would be exceedingly heavy.

The Insurance Industry of Great Britain has established a system of its own under the Special Scheme enactments. Its fund is in a splendid financial condition. This is due largely to the fact that it had the advantage of expert actuarial advice in working out the system; but also to the circumstance that even in times of great industrial depression its rate of unemployment is very low. The employees make no contributions toward the fund. They have, however, their representatives on the Board of directors, which often comprises five representatives of employers and five of employees. The fund is under the supervision of an auditor appointed by the Minister of Labor. The method of administration has been much simplified, particularly with reference to the collecting of the contributions from the employers. Payments are made every quarter. "Each employer prepares at the beginning of every quarter a list of staff coming under the provisions of the Scheme, and thereafter is merely required to notify name, sex, and date, whenever any new employee is accepted or any existing employee leaves. From this it is easy to agree upon each quarter date the number of employees of each category at that time employed, and the contribution is made of a full quarter's payment for each such employee. Thus, apart from notifying arrivals and departures, there is merely a reference to what one may describe as a perpetual inventory, and the writing of a check four times a year."<sup>1</sup> The benefit paid is also lighter than that paid under the State System. There are no bureaucratic rulings to hamper the operation of the system. It is organized and operated by the practical minds of an important industry.

The Banking Industry has devised a plan of its own for which it sought approval. On May 26, 1924, the Minister of Labor announced his intention to approve its scheme, applicable to the banking industry of England and Wales.

It is objected to Industrial Insurance that the line of demarcation between industries and industries is not always easily found. This is true; and in some instances the line of separation would have to be artificially drawn. But it is true also that problems of demarcation will be found under any system which is organized on a State-wide basis. Again it is said that seasonal and casual industries would find it difficult to establish a system which would adequately take care of their peculiar problems of employment. This also is true, and that so much that it has never been denied by the advocates of any system of unemployment insurance. State-regulated systems have had to cope with the singular difficulties of the unemployed of the seasonal and casual industries. A general fund maintained by the industries employing seasonal or casual work-

ers could be so administered that the unemployed would not be without means of sustenance; it would only be necessary that contributions be made in proportion to the number of the seasonal or casual workers employed over a given period; this would offer an incentive to employers to prevent as much as possible the employment of seasonal or casual help. Finally, it is said that accurate knowledge of the unemployment rate in each industry would be required. Without accurate knowledge it would indeed be impossible to establish an actuarially sound system. Yet it is certain also that a census of the unemployed of each industry during different parts of the year and during the various business cycles of several years could be taken so as to satisfy the requirements of actuarial calculations. Existing machinery, such as employment bureaus, trade unions, could be employed for such purposes; the problem would be hardly more than a proper co-ordination of the efforts of agencies already collecting data in the matter of unemployment.

Insurance by Industry offers a splendid field for industrial self-government. Thoughtful men see the dangers of State Socialism. The Bureaucratic State welds too many shackles which hinder the progress of men. Hence not only captains of industry, who have always been adverse to State interference in business, but also Guild Societies are agreed on the principle of the self-government of industry. In the execution of their plans they may be far apart, yet in the principle as such they stand in common accord. Industry must work out its own problems, however, with a full participation of all engaged in the processes of Industry. Any scheme of paternalism, whether it be one of the employer or one of the State, will be a failure. The State's function in questions of insurance is one of supervision and control. With the advice of industry it should set up the minimum standards of industrial insurance; it should act as final arbiter in disputes; it should conduct statistical bureaus as agencies to facilitate the collecting of the data necessary for the functioning of the system; it should establish and maintain employment exchanges for the purposes of an all around co-ordination of the labor market. To the representatives of industry, the employers and employees, should be left the execution of the details of the system; the working out of their special problems; the general administration of the plan. Regulation of industry by industry, in matters of human relations especially, will be more effective than regulation by the State.

Unemployment insurance by industry has proven its value. The extension of the system must come slowly; many hazards have to be avoided; difficulties overcome; problems solved; objections answered and reduced. None of the obstacles are insurmountable. Happily business is beginning to see that a spirit of individualism is its own undoing. Measures of a wider and more generous co-operation are given more and more support. Mutual understandings involve mutual gain. As this spirit of solidarity takes hold of the life of business, industrial insurance will become more and more a

<sup>1</sup> Cf. Morley: Unemployment Relief in Great Britain, 1924, New York, 1924.



possibility, because insurance apart from the ideals of solidarism is an unthinkable and an impractical thing.

A. J. MUENCH.

### Brought on by Greed

From time to time the metropolitan dailies of our country have informed their readers of the Belgian franc going the way of the French franc. The American people were not informed, however, what caused the deflation of Belgium's currency, nor just what effects it was having on the country. These things we were left to learn from *La Coopération Belge*, the organ of the co-operators of that country, which declares in its issue of June 1st:

"The campaign of distrust started by the banks for the purpose of preventing the stabilization of the franc has had the natural result of causing the customers of the banks to withdraw large sums with the object of changing their money into foreign values or into goods. The financiers have succeeded in causing a fall in the franc through their speculations. They have also succeeded in creating the panic which has recoiled upon themselves. The following bank smashes have already become known:

Landed Credit Bank at Antwerp. Thirty to forty million francs of liabilities. Several members of the Board in gaol.

Leman Bank at Tournai. Twelve to fifteen million francs of liabilities. All the Board members in gaol.

Mortgage Loan Bank at Antwerp, with liabilities of nine million francs. The Public Prosecutor has intervened.

National Union Bank at Brussels, with fictitious capital amounting to one million francs. The Fascist Director is in gaol.

A bank at Courtrai. A million francs squandered. Suicide of the bank manager.

Several diamond firms at Antwerp, with from three to six million francs in liabilities; and there may possibly be more to follow.

"The 'gogos' may bewail their sorry discomfiture, the co-operative journal continues, 'but they have no one to blame but themselves. In their eager desire to gain a lot of money and to enrich themselves they have been seduced by the fine prospectuses, the alluring promises, and the exaggerated rates of interest. They are their own victims.'"

So it seems after all that financiers are not all-wise, and that to entrust to them the present and the future of a country is fraught with risks as great as those the nations assumed under the leadership of monarchs or parties, governing in the name of the majorities. And as of yore, the masses must pay the pipers. In consequence of the conditions reported above the prices of foodstuffs have considerably increased in Belgium. Thus between February and May bread has gone from one franc forty centimes to two francs thirty-five centimes.

In the Middle Ages it was considered one of the chief duties of public authority to prevent the inflation of prices, because of its evil effect on the poorer classes and public peace. The Belgian co-operative organ has in mind, what every city council would have considered in those times, when it

says: "It is more than time that prices should be reduced if the country is not to be disturbed by formidable crises between labor and capital in the shape of stoppages and strikes."

### Warder's Review

#### The Fruit of "Usurious Practices."

Facts which illustrate in a searching manner the well known opinion of Leo XIII. on the usurious practices of the present owners of wealth, to the detriment of all workers, are set forth in the Weekly News Service of the American Federation of Labor, issue of August 14, as follows:

"The increase of dividends by Standard Oil Company of New York again calls attention to the golden stream that silently flows into the coffers of various Standard Oil units.

"No comment is made on these profits, which are quietly distributed in the form of stock dividends—additional stock—to stockholders.

"Through this pyramiding process a share of Standard Oil of New York, that was bought for \$275 in 1912, has a market value of \$2,250 and yields \$120 year in dividends.

"In 1913 a stock dividend of 400 per cent was issued. In 1922 a 200 per cent stock dividend was issued and early this year a 25 per cent stock dividend was paid.

"This system keeps down the interest rate, but the total amount paid stockholders reaches dizzy heights.

Would it have been possible for the Standard Oil Co. to obtain such results had it observed the mandates of justice in its dealings with all parties with whom it comes in contact, both as purchaser or seller? Profits such as those accumulated by this concern are obtained only when the principle, declared to be immoral by St. Augustine, is taken most far-reaching advantage of, namely: to buy cheap and to sell dear.

Nor should it be overlooked that these profits are, to a certain degree, also the result of what the Germans so aptly term "Raubwirtschaft."

#### Recognition of Christian Labor Unions

While American Catholics hardly realize the existence of Christian Labor Unions, the Director of the International Bureau of Labor at Geneva, which functions under the auspices of the League of Nations, paid those organizations decided compliments in his report to the Eighth International Labor Conference, recently held in the city named. Dwelling on their participation in the international movement, he said "there was less contention regarding agreements and proposals in the ranks of Christian Labor Unions than in Socialistic circles.

"Hardly any congress of Christian workers," on his statements declares, "has neglected to express its desire for a prompt and complete ratification of the Eight-Hour Law" (adopted by the International Labor Conference). The Director referred especially to the Third Congress of the International Federation of Christian Labor Unions, held at Lucerne last September, saying it had adopted "a very well worked out and energetic resolution" in favor of the Eight-Hour agreement. He further more called attention to the fact that the political



ties with which the Christian Labor Unions are in contact, as for instance the German Center Party at its last Congress, held in Cassel, had unanimously adopted resolutions favoring the agreements of international labor organizations.

The Director declared, moreover, that the "stabilization of membership, attained by the Christian Labor Unions, and the activeness of this movement are guarantees of the value of the assistance rendered. It accords with our wishes to retain the same and to secure it to an even higher degree."

Towards the end of his address the Director of the International Labor Bureau said he would "at all times do everything in his power to secure for the Christian Labor Unions that influence and authority which was worthy of their power and their position to labor for the common purpose."

### When Men Sing at Their Work

A good deal of work performed in former times was accompanied by singing. In fact, tasks requiring considerable exertion were carried on according to a certain rhythm. Thus German workers driving piles are known to have had a number of songs adapted to their hard work. After the introduction of machinery and the factory system, all that was changed. Dame Adelaide Anderson in her book, *Women in the Factory*, tells us that at one time fines were imposed in England for laughing or even sneezing while at work. As late as 1921, she reports, the appeal of two girls, who were fined for singing and dancing in the workroom during the dinner hour, was dismissed by the High Court of England.

Mr. R. M. Fox believes, however, that modern union and modern practice on the whole seems to resist the rigid silence rule. Although the memorandum published in 1918 by the British Health of Munition Workers Committee seems to demand a "total isolation of the worker, in order that, 'without sounds or sights to distract his attention,' he could be forced to 'concentrate himself entirely on his work in hand.'"

In sharp contrast with this amiable idealism are the results of an inquiry by members of the British Institute of Welfare Workers, reported in *Welfare Work* for March, 1926. According to Mr. Fox, who refers to these opinions in an article on "Psychology of the Workshop," contributed to the June issue of *The Nineteenth Century and After*, "several firms were approached, and in one case only did it found that a definite rule existed against singing and talking at work. A large engineering firm reported: 'So far from hindering work, we find the jollity and good spirits engendered are a distinct aid to output.' The statement from another firm reads: 'My own opinion is that singing tends to increase output.' A similar report comes from a chocolate factory. Another, speaking of war-time work, says:

... It seems to be the usual thing to sing when working overtime, as the workers find it helps the work on and cheers them up. And, indeed, singing to the rhythmic accompaniment of machinery sounds very well. I have vivid recollections of *When Irish Eyes Are Smiling* on night duty

during the war. . . . I do think that something to occupy the mind when doing such work is far more likely to help it than to hinder it."

Stating his own experience, Mr. Fox says that whenever he heard a burst of song from a row of workers, with the engines pounding and the machines rattling, he found it helps them to relieve the tedium and to get the work done with a swing.

### An International Finding on the Tendencies of Youth

The World's Committee of the Y. M. C. A. has embodied in an unconventional report of some 140 pages the results of its inquiry into the thoughts, opinions, and moral standards of youth. This inquiry was resolved on four years ago in the hope of helping discussion of the 19th World Conference of the Y. M. C. A., which has now been held at Helsingfors, Finland, on August 1-6. Boys and young men in 58 countries have answered the questions sent out, and the material so secured has been subjected to national interpretations or summaries before being dealt with by the World's Committee. The *London Times* designates the outcome "a deeply interesting document, which should be the more useful as it is prefaced by a warning on the inevitable shortcomings of such an investigation." The committee frankly states that it has seen cause to be "very wary about publishing quotations from the report *in extenso*, or even making easy generalizations with an insufficient knowledge of the facts connected with the conditions under which the questions were asked and reported."

Nevertheless, certain tendencies and facts seem to persist so generally that the compilers of the report feel impelled to speak of the "well-nigh universal aversion to farming, even in countries which are usually considered as dominantly agricultural." The Argentine Republic, for example, includes among unpopular occupations farming and veterinary service, on the ground that to practise them "it is necessary to live in sparsely-settled communities," and that the occupations themselves are not very remunerative. The constancy with which modern youth looks to material success is reflected in the frequent mention of Mr. Henry Ford among the three greatest men in the world. He is looked upon "as the premier exhibit of efficiency and of the wealth that efficiency can create." But it is of South America that Don Julio Navarro Monzo says: "For the great majority—for nearly all—of the young men of Latin America life has no supreme aim. Life gives the opportunity for enjoyment, and as to enjoy himself one must be rich and influential, the point is to get rich and to improve one's position in society or in the political world. . . ." Moreover, most of the reports contain statements similar to that which comes from an inquirer in Poland, to the effect that the only thing he found the young folk sure of was a shortage of money. "This attitude is common in countries which are impoverished and in countries which are rich."



That aversion to farming should be "well-nigh universal" impresses the *London Times* as a "disquieting discovery." It is that and, at the same time, just another case of the "leaders" discovering that their philosophy interpreted by the common, and put into practice by them, takes on a new, and a, for the former, rather uncomfortable meaning.

### Contemporary Opinion

One of the most suggestive of recent public speeches is that delivered recently by Sir Josiah Stamp, the eminent statistician and economist, to the Wesleyan Conference at York. Speaking upon Christianity and Economics, he let fall one sentence on which we should all do well to ponder. The difference, he said, between economic principles and moral laws was that the latter could be violated but not changed, whereas economic laws could be changed but not violated. The latter proposition is profoundly important in these days when we hear so much about "facing economic facts." It is true that these cannot be violated, but have to be "faced"; on the other hand, they can be moulded. As Sir Josiah said, some of the factors in economic law are susceptible to modification, others are not. It is the first duty of the Christian economist to search out the possibilities of modification, and not to sit down and say: "Things are what they are, therefore their consequences will be what they will be."

*Universe* (London).

Now and then the *Black Diamond* tells the truth. The *Black Diamond* is that dyed-in-the-wool enemy of the United Mine Workers of America that is published in Chicago as the mouthpiece and spokesman for the powerful non-union interests in the coal industry. . . . However, the *Black Diamond*, in its issue of August 14, proved the case of the miners' union with one simple little sentence in its leading editorial. It said:

"Figures show, within recent years at least, that there have been more disputes where labor agreements existed than where they did not exist."

That's true, every word of it, and the reason is plain. . . . There is no such thing as a labor dispute in the non-union fields, because no man is allowed to object, protest or complain against conditions.

But there are disputes in the organized fields, because there the men are free and they cannot be compelled to submit to oppression or wrong. When an employer attempts to lower the standard of wages or conditions, the Union miner is quick to enter his protest, knowing that he has the support of half a million of his brother workers. The Union miner has, through his organization, brought himself from the deplorable condition of forty years ago to his present high level of living and citizenship. Through his Union he has won for himself benefits that he will not relinquish. He is as quick to resent the little, petty wrongs of daily occurrences as he is to resent the greater wrongs. The Union man is free. The unorganized man is not.

*United Mine Workers Journal.*

Representative government, so-called, as it exists in many populous communities of the United States has taken on a sardonic aspect. . . . By crude but effective processes delegated authority has been transformed into jungle law. The servants assume the role of masters. Government becomes self-perpetuating. The voters' convenient regimentation is directed by expert drillmasters whose names are on public pay rolls or who enjoy other profitable relations with public treasuries. . . .

The system of control from the inside so clever and unscrupulously contrived by jobholders is based upon complex government. There has been brought into existence as many elective public officials as possible, each with as many employees as possible to serve him politically at the public's expense. This arrangement has the further advantage from the officials' point of view that responsibility for flagrant dereliction of duty can be shifted endlessly up and down the line of indifferent, incompetent officialdom. . . .

Complex government constitutes self-perpetuating government. In some cities, like Cleveland and Cincinnati, the people have taken long strides in the direction of reclaiming their government by the process of intelligent simplification. Emancipation from the galling yoke of the people's servants turned masters must come through the application of this common-sense remedy. . . . *Chic. Daily News.*<sup>1)</sup>

The men who scatter themselves in all the remote corners of the earth, selling steel and iron manufactures, petroleum, the automobile, the cigarette and myriad other articles of which the "backward" races are believed to be sadly in need, are exactly those who should stay home, in their small provincial towns. . . .

The remedy for the evils of the present mercantile domination seems to lie, not in a revolt of the proletariat (for the proletariat, one can easily surmise, would do exactly the same things if they were in the place of the present-day millionaires), but in the reaffirmation of the old Chinese view of the social structure with the scholars at the top and the tradesmen at the bottom. The highly mercantile societies of the West are tending either toward inevitable destruction through incessant wars caused by commercial rivalry or toward a social condition so insipid and vulgarized that all the finer things of life will have no chance of survival. All thinking men in China, India, and Japan have lost faith in the present drift of Western civilization and are concerting their efforts to resist the contagion of the malady of mercantilism. China has never in her long history accorded a modicum of prestige to the mere merchants, be they millionaires or multimillionaires. If the West wishes to make itself really respected in China, it must first change the direction of its present social drift and place the commercialists where they belong, and then send to the East finer specimens of its humanity than it has done so far. Mei Kuang-Ti in *The Nation*.

<sup>1)</sup> From: "Payrollers in the Saddle," editorial, issue of Aug. 20.



## SOCIAL REVIEW

### CATHOLIC ACTION

Nijmegen, Holland, the League of Peace (Vredesbond) is founding a Catholic Peace Library with similar efforts to enter into joint operation with similar societies abroad and into contact with the League of Nations.

On the occasion of the cinquantennials of the Catholic Medical School of Lille, the bishops of the province of Lille have sent out an appeal to the French hierarchy suggesting that each diocese should award a scholarship of five thousand francs per annum in order to send a student from the diocese to this medical school.

It is believed that this would be a great encouragement to Catholic physicians to study in a Catholic school and to engage in general practice in their native province.

The construction of an eight story building has been decided upon by the Board of Directors of the Leo Haus in New York, to be erected next to the three houses now occupied by that institution at West Twenty-third Street, the present facilities being proven inadequate to the demand.

The first Leo-Haus, intended primarily as a home for German Catholic immigrants, was situated in State Street, where it was removed to its present location some years ago. The number of beds now available, one hundred, is to be greatly increased.

The eighteenth annual session of the National Catholic Summer Schools of France opened at Havre on August 1. "International Life in the Light of Catholic Teaching" was the subject which, to the surprise of some, attracted very much wider interest and attention than any other topic of Catholic social science ever before studied by this organization.

Over 1,200 persons took the full courses of lectures and study, which lasted a week. The Archbishop of Rouen presided in person, and the Bishops of Arras and Angers were with him. In a long communication from the Holy See conveying the Apostolic Blessing read at one of the church services, the Cardinal Secretary speaks of the Holy Father's delight at the choice of the subject for the week's deliberations which, in his view, is one of the most important that Catholics can study.

### CHRISTIAN TRADE UNIONS

The Council of the Christian International Federation of Miners met at Brussels, under the presidency of M. Koepacki, a delegate of the Polish Miners of Westphalia.

Delegates from Alsace, the Saar Basin, Holland, Belgium, and Poland were present. Views were exchanged at length concerning the British coal strike, but no decision was taken. The council also discussed the problem of the repartition of coal resources which will be raised at the economic conference of the League of Nations, without passing any resolution.

### MONOPOLIES

The *Wall Street Journal* having declared: "National Fertilizer Association opposes production of fertilizer at Muscle Shoals at prices lower than those of private enterprises," *The Dearborn Independent*, Mr. Ford's weekly, retaliates as follows:

"Here it is at last. Muscle Shoals can manufacture fertilizer at lower cost than the fertilizer trust will manufacture it. Therefore, both the trusts and the Government have cast their votes against the farmer and in favor of extortion. In the above dispatch is the core of the Muscle Shoals problem. The mystery is that it should break into print."

The *Catholic Press*, of Sidney, Australia, complains of the sugar monopoly, established in consequence of the general tendency in favor of state socialism, existing in that commonwealth, in the following terms:

The annual sugar shortage is at hand again, and the C. S. R. Company finds itself unable to cope with the demand in Victoria. Like many other Australian monopolies, it has not been placed under any obligation to keep reserve stocks, and at the slightest interruption of its work the supplies in hand run out. It need not worry about inconveniencing the public, because its market is guaranteed, since the importation of sugar is prohibited. No reasonable excuse can be given for the shortage, since the supplies of material are sufficient for the demand. While our politicians are basking in the limelight through their mock activities about trifles, it is quite hopeless to expect them to rectify the evil of uncontrolled monopolies of necessary articles, such as sugar, gas, tobacco, and other commodities, for which the people are overcharged, or under-supplied. They are allowing meat and butter to drift into a similar condition.

### FOREIGN INVESTMENTS

Revised figures show that during the first six months of this year foreign financing in this country totaled \$605,288,000, as compared with \$593,406,000 in the corresponding six months of 1925. Of this total in 1926, \$583,198,000 was in foreign bonds and \$22,090,000 in foreign stocks. Capital for refunding totaled \$46,384,000, while \$558,904,000 represented new capital invested.

During this period there were some 100 different borrowers, of whom 9 were governments, 24 states or provinces, 7 cities, and 60 corporations. Loans to governments, states and cities amounted to \$330,365,000, or 54.6 per cent of the total, while loans to corporations amounted to \$274,923,000, or 45.4 of the total. Europe borrowed \$192,548,000, Canada borrowed \$237,568,000 and Latin America borrowed \$175,172,000.<sup>1)</sup>

### RURAL QUESTION

It is announced in "The Labor Press Service" that British Labor's draft policy for dealing with agriculture has been approved by the General Council of the Trades Union Congress, the Executive of the Labor Party, and the Executive of the Parliamentary Labor Party. It will be submitted to the Trades Union Congress in September, and to the Labor Party Conference in October, and, when adopted by them, will become the official agricultural policy of the Labor movement. The draft

<sup>1)</sup> Our people, on the whole, do not realize the tremendous significance of foreign loans. These large investments may have a surprising effect upon our nation's foreign policy: "where your treasure is, there will your heart be also."



report declares for the public ownership of land on a basis of compensation to present holders, sets out the procedure for the transfer of the land to the community, and outlines the financing of the compensation scheme. The proposed system of tenure, the public control of the land, and methods of local and central administration are explained in detail. It is added that "the agricultural worker, and his right to a living wage, to increased responsibility in the farming industry, and to easier access to land are all provided for."

The provision of new cottages with adjacent land and gardens, the improvement of existing cottages, the abolition of the "tied" cottage, and the need for social amenities in the rural districts are dealt with.

Figures recently compiled by the National Industrial Conference Board show that whereas the economic situation of the farmer with respect to other groups in the community rose from 1850 to 1900, it has been falling since. The following table shows the percentages of workers in the major economic groups and their share in the national income:

Percentage of Workers				
	1850	1900	1910	1920
Agriculture .....	63.2	35.7	34.8	29.0
Manufacturing .....	15.3	22.5	27.8	30.8
Mining .....	1.0	1.9	2.5	2.6
Transportation .....	2.2	5.2	6.9	7.3
Miscellaneous .....	18.3	34.7	28.0	30.2
Percentage of Income				
	1850	1900	1910	1920
Agriculture .....	34.6	20.5	18.0	13.8
Manufacturing .....	19.6	28.5	29.2	27.5
Mining .....	1.0	3.3	3.0	3.6
Transportation .....	18.6	8.8	9.5	9.6
Miscellaneous .....	26.2	38.9	40.3	45.3

Thus whereas in 1900 farmers, with 35 per cent of the population, had 20 per cent of the income, their economic position fell in twenty years so that in 1920, with 29 per cent of the population, they had only 13 per cent of the income. In the meanwhile the miscellaneous class—including a large share of the occupations that fatten off the farmer—which in 1900 had 34 per cent of the population and 38 per cent of the income had by 1920 dropped to 30 per cent of the population but obtained 45 per cent of the income.

#### CO-OPERATION

In 1915 a survey was made by the Department (of Agriculture) which showed that there were approximately 5,424 associations engaged in various co-operative enterprises throughout the farm regions of the United States. A conservative estimate of the amount of business done by these associations at that time was at least \$651,000,000. The present figures in the Department, based on a much more complete investigation of the matter, reveal the fact that the number of associations has increased rather rapidly, until now there are approximately 12,000; but the total business has increased to an even greater extent, so that the volume of transactions by these co-operative marketing groups is now estimated at \$2,500,000,000 annually.

"It can thus be seen," declares Lloyd S. Tenny (Acting Chief Bur. of Agric. Economics, U. S. Dept. of Agricul-

ture) in *The Amer. Review of Reviews*, "that the number of individual farmers directly associated with co-operative associations, and the total amount of business handled, are very important considerations in the work of marketing our farm products."

#### EMIGRATION

The Labor-Socialist International held its Congress in London to demand a place in the sun for European peoples. The Congress ended indecisively. A large majority were in favor of the "open door," of freedom of migration. But the doors that were to be opened were the doors of the minority, of such countries as Canada and Australia which stoutly objected to opening them. The Congress could not, by passing a resolution, get an open door, and it would have got an open quarrel so the issue was shelved pending a future Congress. But the difficulty remains, acute and menacing. Mr. J. W. Brown, the English secretary of the I. F. T. U., said it might end in war:

"Two countries in particular there are which have rapidly increasing populations with insufficient outlets and a mentality which in the one case is distinctively nationalist and militarist, and in the other somewhat less so, but still with tendencies in that direction. I speak of Italy and Japan. In both these countries the continued unrestricted increase of population forces an attitude which may eventually become a danger to world peace. Italy has long been in the habit of pouring out great streams of emigrants into both North and South America. The United States, which received very large numbers, is now shutting her out. . . . Japan is faced with a similar problem, but in her case it is accentuated by the growing reluctance of many white States to receive yellow immigrants. There is always a temptation in such cases for States which are thus hemmed in to try and seize what they need by violence. States with rapidly multiplying populations for which there is no corresponding increase of potentialities of absorption are a threat to the peace of the world; and the future may see devastating wars break out on this account. Such wars, whatever their ostensible or immediate causes, would be migration wars."

#### THE RESERVE OF LABOR IN INDUSTRY

One of the most impressive facts brought out in the study of employment and earnings of men and women in manufacturing in New York factories, just published at Albany, is the large reserve of labor necessary to maintain the working force that appears on the payrolls of each industry. At all times, whether the volume of employment is increasing or decreasing, currents of labor are moving in both directions. The figures indicate only the net change, but beyond that the employment of a much larger number of people is affected. A few industries are always expanding operations when business is dull either early or late in the course of the business cycle. Their demands help to offset reductions in the volume of employment, but only by providing work for people previously unemployed.

In the same way, when the market is improving, many workers are being let out in other factories and again become the reserve of surplus labor that persists through good times and bad. In this outer circle of the half-employed the proportion of women is relatively greater than that of men.



## SOCIAL INSURANCE

Unemployment insurance funds must pay a Federal income tax, according to a ruling handed down by the Bureau of Internal Revenue.

The Federal income tax law exempts the funds of religious, charitable, scientific, literary and educational institutions. The bureau holds that "money contributed by members of an organization to a common fund to be used to relief of the particular members of the organization when in sickness, want, or other disability, is not a charitable fund," and clearly does not come under the exempted categories.

In a survey of employers' old-age pension systems, issued by the United States Bureau of Labor Statistics, the investigator sustains organized labor's charge that these pensions are maintained for anti-union purposes. Labor's leading opposition is two-fold: They are intended to tie workers to their jobs and make them submit to unfavorable conditions, and are used to prevent and impede strikes.

As to the first objection, the investigator says: "These are the very reasons why the scheme is favored by employers." Labor's second objection is likewise concurred in. The investigator says: "The wording of many of the plans confirms the charge." It is also stated that out of 1000 pension plans investigated, the company bears the full cost, except in 13 instances.

In a recent issue the *United States Review and Industrial World* declared that private pension systems will eventually collapse and that scandals and a "mass of unpleasant" notoriety will inevitably follow. This publication says:

"Five hundred industrial institutions, among them many of the strongest in the country, are piling up obligations which will, within a few years, require very large expenditures and for which no provision is now being made. Of more than 300 establishments recently questioned, more than 20 claim to be operating on an actuarial basis, and seven were found to have set apart any funds with which to meet these constantly increasing obligations and three of the seven are known to have established their funds in accordance with actuarial data and practices."

## WASTE

The promotion of the use of short lengths, odd widths and odd lengths of lumber, including end-matched material, and a campaign for the better seasoning and piling of lumber, are two first major cost-saving steps to be undertaken by the National Committee on Wood Utilization. A special committee to develop and extend the greater use of short and odd length sizes and odd widths is being organized representing the associations concerned in manufacture, wholesale and retail consuming agencies, architects, contractors and engineers.

According to Axel H. Oxholm, the committee's director, providing a market for short and odd lengths and odd widths is one of the most important of the wood-utilizing problems in the softwood industry today.

Estimates that a saving of from \$100,000,000 to \$200,000,000 a year would result if these sizes were produced and marketed. Mr. Oxholm contends that the consumer naturally has to pay for this avoidable waste.

## PROFITS

General Motors, our foremost industrial corporation, declares a 50 per cent stock dividend. The distribution is estimated as worth some \$600,000,-

000, a greater melon than even the famous 400 per cent stock dividend of the Standard Oil Company of New Jersey in 1922. In addition to its regular dividend of 7 per cent, General Motors has already paid extra cash dividends on its common shares of 5 and 4 per cent this year in addition to its stock distribution. The net earnings on the common stock for the first six months of this year were \$17.33 per share.

"In accordance with the tenets of our industrial system," runs the comment of *The Nation*, "these fabulous profits go to the men who have put their dollars into the enterprise, not to the workers who have put into it their labor, their skill, and their lives."

## • NEGRO QUESTION

For riding a Pullman car through Florida, Mrs. Blanche Brookins of New York City, a Negro, was arrested and jailed for a night. She was tried the next morning before County Court Judge J. G. Calhoun of Patalaka, Fla., and fined \$500 and costs for violating the Florida "Jim Crow" law. Mrs. Brookins had bought a through ticket from New York to Orlando, Fla. At Jacksonville she was ordered by the conductor to retire to the Jim Crow car. When she refused she was taken from the car by police. After imposing the fine, Judge Calhoun declared: "That happens to be the maximum penalty or it would be more."

Negroes in Virginia, says the Press Service of the American Civil Liberties Union, are barred from joining any insurance fraternal order in which the majority of the membership or of the officers are white, according to the interpretation of the State Commission of Insurance on insurance legislation recently passed.

## LUXURY

A movement to improve relations between manufacturers and sellers by eliminating extravagant entertainment and gifts for visiting buyers has been started by the United Women's Wear League of America, according to announcement made by M. Mosessohn, executive chairman of the League. The movement follows a survey conducted among manufacturers in New York City by the League, which reports "a decidedly aggravated condition." Six hundred manufacturers have been asked to co-operate.

That the public pays for the entertainment and gifts was stressed by Mr. Mosessohn. He explained that if a manufacturer spends \$5,000 a year on entertainment and gifts for buyers, which he declared was not an "absurd" figure, the inevitable result is that his goods will be higher priced. "The attitude of buyers of the higher type store who will not accept favors," Mr. Mosessohn said, "is already helping the situation."

## CHAIN STORES

Canadian Department Stores, Ltd., has been incorporated to take over twenty-two department stores in Canada with appraised assets of \$10,000,000. The capital consists of \$4,500,000 first mortgage bonds sold in New York, \$3,600,000 7 per cent general mortgage bonds, \$4,000,000 7 per cent preferred stock and \$2,500,000 shares of no par common, and \$1,500,000 preferred has been underwritten.

Of the stores twenty-one are in Ontario and one in Montreal.



## Central-Blatt and Social Justice

Als Monatsschrift veröffentlicht von der Central-Stelle des Central-Vereins, 3835 Westminster Place, St. Louis, Mo.

Abonnement, \$2.00 das Jahr, zahlbar im Voraus; einzelne Hefte, 20 Cents.

Club-Rate: 5—25 Exemplare an eine Adresse, 15 Cents das Stück; 26 Exemplare und mehr, je 12 Cents.

Abonnement auf Lebenszeit, \$50.00.

### Wer diktiert die weibliche Kleidermode?

Vor fast fünfzig Jahren erschien zum ersten Male Friedrich Theod. Vischer's Schrift "Mode und Cynismus," als "Beiträge zur Kenntniss unserer Kulturformen und Sittenbegriffe." In dieser Schrift erhebt der damals sehr angesehene deutsche Ästhetiker, der bekanntlich aus der Schule Hegels hervorgegangen war, gegen die Mode seiner Zeit die Anklage, eine "Dirnen-Mode" zu sein, vom Dirnen-Geist beeinflusst und von Dirnen zur Anerkennung gebracht.

Er schildert dort im einzelnen die Verfehlungen der damaligen Mode<sup>1)</sup>, die die weiblichen Formen dermassen zur Schau stellte seiner Ansicht nach, dass sie den Ausdruck rechtfertigte: "in Kleidern nackt." Der empörten Unschuld aber hielt er entgegen, ob ihr unbekannt sei, dass weltfeine Damen "statt des dichterischen Unterrocks hirschlederne Hosen trügen, um alle Formen vom Gürtel bis zum Knie recht rein plastisch heraus und hinein zu modelliren." Es ist gleichgültig, ob wir das Leibchen noch hinzunehmen, fügt er dem noch hinzu, "wie man es bei grosser Toilette öfters sieht oder wenigstens vor kurzem noch gesehen hat, Panzerleibchen genannt, wenn wir nicht irren,—ein Ding, so *pure* und glattweg anliegend, dass man die Insassin schlechthin im Corset vor sich zu haben meint."

Woraus Vischer die Folgerung zieht: "Also in Kleidern nackt." Von der Bekleidung aber, die das, was sie zu verhüllen vorgab, in expressiver Weise zur Schau stellte, sprach er als vom "Dirnenkleid," und die Mode, die es dem weiblichen Geschlechte aufdrängte, nannte er eine "Dirnenmode." Wegen solcher Ausdrücke angegriffen, vertheidigte er sich gegen die Einwände seiner Gegner, indem er sein Vorgehen unter anderm auch als eine Abwehr gegen die Übergriffe der Mode hinstellte. "Es giebt denn doch," erklärt Vischer bei dieser Gelegenheit, "eine Grenze der Rücksichtslosigkeit gegen Auge und Gefühl der Mitmenschen, die man nicht überschreiten darf, ohne sich Ekelnamen zu verdienen. Sie dürfen es ja nur bleiben lassen, Signora. . ."

In eben dem Schlusskapitel seiner Schrift, wo er den Gebrauch eines noch kräftigeren deutschen Wortes, als Dirne es ist, vertheidigt, mit der Bemerkung, er hätte sagen können: "Kokotten-, Ca-

melien-, Loretten-, Demimonde-Mode," das hätten den Leserinnen kein Fingerchen gebogen, berichtet er auch, was er "in einem hübsch illustrierten französischen Werk gefunden, ein Bild, auf dem drei hübsche vornehme Kinder, angethan, wie man es kenne, von einem Spaziergange nach Hause kommen und triumphirend zur Mutter sagen: "Denk nur Mama, man hat uns für Kokotten gehalten!" "Wahrscheinlich," fügt Vischer dem hinzu, "ganz flott vorzukommen."")

Damit hat er thatsächlich den Kern des ganzen Problems getroffen! Das bewusste und gewollte Streben der Mode huldigen Frau, mit der Dirne zu konkurrieren und ihr den Rang streitig zu machen. Darauf hat bereits im Jahre 1865 R. Widmer in der Revue générale (Brüssel) aufmerksam gemacht, und zwar in einem Aufsatz über den "Luxus der Frauen und seine Gefahr." Der Verfasser dieser Abhandlung erinnert in deren drittem Abschnitt, der über "Die Sitten" handelt, daran, dass jene, die damals schon einen grossen Theil des Lebens hinter sich hatten, sich wohl noch an die Zeit erinnerten, "da die Frauen in Gang und Bewegung eine anmuthvolle Bescheidenheit an den Tag legten." "Selbst solche," schreibt Widmer, "die von Natur aus nicht hiefür eingenommen waren, handelten derart aus Nachahmung oder Berechnung und bewiesen so jene Ehrfurcht, welche das Laster der Tugend zu bezeigen pflegt. Waren sie auch der Eitelkeit, der Gefallsucht und Liebe zum Putze ergeben, so hielten die Frauen diese ihrem Geschlechte so natürlichen Fehler wenigstens in gewissen Schranken, und die öffentliche Meinung diente ihnen als Zügel. Die auf diesen heilsamen Zaum nicht achteten, sanken bald im Ansehen und die Verachtung folgte ihnen auf dem Fusse. Damals hatten sonach eine feile Buhlerin und die ehrbare Frau nichts mit einander gemein; es bestand zwischen beiden eine Kluft, die auch die reizendste Toilette nicht hatte ausfüllen können; ausserdem konnte sich die Einfachheit der Kleidung der einen mit dem ärgerlichen Geprunk der andern nicht vertragen. Diese Sittsamkeit und anmuthige Scham war grösstentheils die Quelle der Achtung, die sie umgab; durch Selbstachtung erwarben sie die Achtung anderer."

Allein diese Zeichen von Anstand, Eingezogenheit und gutem Geschmack seien allgemach beseitigt und zuletzt ganz verworfen worden. "Seit einigen Jahren vorzüglich," schreibt der Belgier, "scheinen die Welt Damen sich in den Kopf gesetzt zu haben, womöglich die Tracht der Männer und ihren kavaliermässigen Gang nachzuahmen." Dasselbe ihnen nur allzusehr gelungen. Auch müsse man billigerweise zugestehen, dass sie sich des gesamten Apparats der männlichen Toilette mit erstaunlicher Ungezwungenheit zu bedienen wüssten.

"Nicht zufrieden mit dieser so lächerlichen Nachahmung der Männer, erklärt Widmer des weiteren, "liessen sie sich sogar beifallen, die Toiletten der Frauen einer gewissen Klasse nachzuahmen. Diese ehemals mit Recht so verachteten Geschöpfe geben jetzt den Ton und die Mode an. Sie überschwem-

<sup>1)</sup> Vischer, Fried. Theo., Mode und Cynismus. 3. A. Stuttgart. 1888. (Vorrede d. 1. Ausgabe v. 1878). S. 8-14.

<sup>2)</sup> Ebendort, S. 158.



den die grossen Städte mit ihrer Menge und ihrem gespannten Aufwand, locken die Männer an sich herdringen so Unfrieden in die Haushaltungen. Wenn der Reiz einer ersten Darstellung die elemente Welt in das Theater zieht, von wem werden die besten Plätze eingenommen? Man weiss es zu gut. Wer entfaltet in den glänzend beleuchteten Logen, wer in den vordersten Reihen diese aufblühenden Toiletten, diese siegesgewissen Reize? Nur sie! Umkreist und gefeiert von den Männern, erregen sie den glühenden Neid der Frauen, und diese wetteifern mit ihnen an Luxus und Eleganz."

Der belgische Verfasser erinnert sodann an gewisse ärgerliche Auftritte in den Hauptstädten zu einer Zeit, woraus man ersieht, welchen Einfluss oftmals die Buhlerin wieder einmal als Schrittmacherin des Geschmacks und der Lebensführung ausübte. Widmer berichtet nämlich von "so einträglichen Verkäufen der Geräthschaften solcher traurigen Berühmtheiten,—von Angeboten zahlreicher Käufer und der Veräusserung der geringsten Gegenstände um den zehnfachen wirklichen Werth, einer Steigerung des Preises, als handelte es sich um Andenken verdienter Mitbürger." Auch schämten sich die ehrbaren Frauen nicht, "nach diesen vergilbten Sachen zu gelüsten, die sozusagen durch die Freigebigkeit der gesammten Männerwelt erworben wurden. Noch wenig befriedigt, suchten sie solche Geschöpfe nachzuäffen und sie konnten bald kein ander Gefühl mehr, als das der Eifersucht. Von ihnen entlehnten sie diese schreienden Farben, die zu unserm nordischen Himmel ganz schlecht passen und weiter nichts bezwecken können, als die Blicke anzuziehen,—diese auffallenden Anzüge, die in einem Zwischenakt von der Bühne herabgestiegen zu sein scheinen und aus einem Blumenkränzchen eine Art kostümirten Ball machen, diese seltsamen . . . und so trüglichen Frisuren,—endlich diese künstlichen Wohlgerüche, Schminken, Puder und andere Verschönerungsmittel."

Er weist sodann auf die zunehmende Sucht, Goldschmuckstücke zu tragen, hin und auf das Bedürfnis einer beständigen Abwechslung in den Anzügen. "Auf diesem glänzenden Felde," erklärt Widmer, "entspinnt sich zwischen den Buhldirnen und ihren Nacheiferinnen ein edler Kampf. Man sagt sogar, dass derselbe zuweilen nicht wegen eitel Putzes, sondern wegen der öffentlichen Huldigungen von Seite der Männer eröffnet worden und der Sieg nicht immer die Frauen beglückt hat."

Hieraus aber ergebe sich eine Folge, fährt unser Verfasser fort, "auf die man (?) vorher nicht sehr gefasst war. Die Frauen übersahen wohl, dass diese Nachahmung eine derartige äussere Ähnlichkeit hervorrief, dass selbst das geübteste Auge davon getäuscht, und nur schwer unterschieden werden konnte, welcher dieser beiden Klassen jene Kokotten zuzuthellen sind. Wer kam in der That nicht manchmal in Verlegenheit, wenn er Damen im glänzendem Putz daherstolzieren sah, und fragte sich mit gewisser Angst: zu welcher Kategorie gehören sie wohl? War's Gold von gutem Gehalt,

oder nur ein falsches, elendes Metall? Wo und wie lässt sich hier unterscheiden? Derselbe auffallende Anzug, dasselbe kavaliermässige Benehmen, dieselbe Kühnheit! "Vollständig ungewiss!" lautet die Antwort. Aus dieser Ungewissheit und Schwierigkeit zu unterscheiden folgt aber, dass die natürliche Verachtung gegen die einen leicht auf die andern übergeht und dass die Männer, stets im Zweifel, endlich gegen alle die gleiche Missachtung hegen."

Es sei nicht nöthig, heisst es zum Schluss, "in langen Sätzen noch die tiefe Verschlimmerung nachzuweisen, die hiedurch in den Sitten sich geltend macht—diesem Thermometer der Staaten;—man merkt es zur Genüge und gesteht gern, dass sie selten zu so niedrigem Grade herabgesunken seien."

Widmer übersieht nur das eine, dass auch schon in früheren Zeiten die ehrbare Frau der Versuchung erlag, der Buhlerin nachzuahmen. Prof. Werner Sombart erscheint der Umstand ganz besonders wichtig, wie er in seinem Buche "Luxus und Kapitalismus" ausführt, in dem er ja der Kurtisane und ihresgleichen einen so grossen Einfluss auf die Entwicklung des Kapitalismus zugesteht, "dass durch das Emporkommen der eleganten Kurtisane auch die Geschmacksbildung der anständigen Frau, d. h. also: der Frau vom Stande, in der Richtung des Kokottenhaften beeinflusst wird."

Er spricht hier von Erscheinungen des 17. und 18. Jahrhunderts, als die Hofgesellschaft die Lebensgewohnheiten aller guten Gesellschaft bestimmte, vorzüglich also von Paris. "Die Hofgesellschaft selbst aber," schreibt er, "steht unter dem beherrschenden Einfluss der jedesmaligen *amante en titre* des Fürsten. So zieht also die Königs-maitresse tiefe Furchen in den Acker." Sie ihrerseits sei aber vor allem wieder das Vorbild der Stadtmaitresse, der *Grande Cocotte*. Diese erscheine in ihren Anfängen geradezu als ein Konkurrenzunternehmen gegen den Hof. Wofür Sombart Beispiele anführt. Das führt dann zu ähnlichen Erscheinungen, wie sie Widmer für seine Zeit geschildert.

"So muss nun aber auch die anständige Frau der Gesellschaft," schreibt er, "will sie nicht völlig ausgeschaltet werden, sich dazu bequemen, wiederum mit der Maitresse in Konkurrenz zu treten. Diese schafft gewisse Mindestbedingungen der Kultur, die jede Dame der Gesellschaft, sei sie so anständig wie sie wolle, dann erfüllen muss."

Erleben wir nicht auch wieder in unseren Tagen etwas Ähnliches? Werner Sombart, dessen Buch über "Luxus und Kapitalismus" im Jahre vor Ausbruch des Weltkrieges, also 1913, erschienen ist, zieht selbst die folgende Parallele: Die Lebensführung der Demi-Mondaine sei auch äusserlich bestimmend für den Lebenszuschnitt der Mondaine (was damals alle Frauen der Gesellschaft waren).

<sup>\*)</sup> In deutscher Übersetzung abgedruckt in Katholische Studien. Band 1, Augsburg, 1865, S. 465 u. f.

<sup>\*)</sup> Sombart, W., Luxus und Kapitalismus. München u. Leipzig, 1913, S. 68.



Worauf er sofort hinzufügt: "Wie selbst heute noch in unserer verbürgerlichten Welt die Dame (ich spreche nicht von den "famosen Menschen" in Reformtracht, die in einer Drei-Zimmerwohnung ihr Dasein entfalten) Ausschau hält nach den Toiletten, die die *Grande Cocotte* auf dem Frühjahrsrennen in Paris trägt, und wie alle Tollheiten der Mode und des Luxus, der Pracht und der Verschwendung zuerst von den Maitressen durchprobiert werden, ehe sie in abgetönter Färbung von den Damen der Gesellschaft aufgenommen werden: so hat in einer degagierten Zeit, wie der, von der hier die Rede ist, in der der Bürger noch ganz abseits von der "Gesellschaft" stand, die Kurtisane natürlich in noch viel höherem Grade den Ton angegeben, auf den das Leben gestimmt war."<sup>5)</sup>

Mode und Luxus werden mehr als unsere Kleinbürger, jene, für die man den Ausdruck Babbitts gemünzt hat, ahnen, von solchen Einflüssen beherrscht. Paris giebt auch heute noch den Ton an, und dort herrscht nach wie vor die Maitresse, und was auf gleicher Stufe mit ihr steht. Sie verleiht dem Pariserleben jenen Ton, den unsere Landsleute dort vor allem suchen. Von dort kommen jene Kleidermoden, die nach kurzer Zeit auf den Main Streets unserer Kleinstädte im mittleren Westen des Landes erscheinen, wo sie zuerst so grosses Befremden erregen und im krassen Widerspruch stehen zum Denkgeist und der allgemeinen Lebensauffassung unserer in letzten Jahren so viel bespöttelten Kleinstädter.

Man hat keine Ahnung, dass diese kurzen, enganliegenden Kleider, die über höchst spärlichen, spinnwebendünnen Unterkleidern getragen werden, den Sieg der Buhlerinnen darstellen über die ehrbare Frau, die sich gezwungen sieht, solche Moden mitzumachen und sie ihren Töchtern zu gestatten. Will sie diese an den Mann bringen, so sieht sie sich mehr als je in die Lage gesetzt, mit einer Klasse von Frauen zu konkurrieren, die in jeder Beziehung den Kurtisanen früherer Zeiten gleichen.

Wir denken hier an jenes weibliche Element, das in der Gegenwart einen so weitreichenden und tiefgreifenden Einfluss auf die Gesellschaft und ihre Sitten ausübt, wir meinen die zahlreichen Filmkünstlerinnen, die, zum Theil wenigstens, den *Cortesanes famoses* der Renaissance-Zeit und den Kurtisanen des 17. u. 18. Jahrhunderts sehr nahe stehen, während das Heer der Choristinnen eher den Stadt- als den Hof-Kurtisanen vergleichbar ist.

Diese sind es, die die schamlosen Moden der Pariser Lebedamen durchs ganze Land tragen. Sie gewöhnen auch die anständige Frau daran, "nackt in Kleidern" zu erscheinen. Viele tausend Mädchen und Frauen lassen sich in Gedanken in die Umwelt der Kurtisane versetzen und lernen von ihr die Künste, welche jene nicht entbehren kann bei ihren Eroberungen.

Indem die Filmschauspielerin so zur Lehrmeisterin der Massen wird, wirkt sie noch um vieles verderblicher als die Kurtisane früherer Zeiten. Diese vermochte am Ende doch nur den

Hof und etwa seine beschränkte Umwelt durch ihr Beispiel zu verderben. Der Film aber trägt den Dirnengeist und den Dirnenhabitus bis in die entferntesten Winkel unseres Landes, wo die inneren Zusammenhänge der Dinge, die da vorgeführt werden im Bilde, einem grossen Theil des Publikums gar nicht klar werden. Das Geschaute wirkt jedoch wie ein schleichendes Gift, das die Fähigkeit besitzt die Ehrbarkeit als veraltet und abstoßend erscheinen zu lassen im Vergleich zu der Schönheit und der Pracht, dem prickelnden Leben und der Herrlichkeit des Daseins, das dem Beschauer im Bilde vorgeführt wird.

Nun erst ist der Sieg der Buhlerin ein vollständiger. Sie beherrscht das Denken und Empfinden von Hunderttausenden. Wenn Vischer im Jahre 1878 erklärte, er wolle eine Wette eingehen, dass man, wenn die Aspasien der ersten Revolution und ihres Vorabends wiederkämen, das Kleid auf einer Seite von unten bis ans Knie aufschneiden. Sandalen tragen und *keinen* Tricot, es ihnen eben auch nachmachen thäte, so haben wir es erlebt, dass die Parisermode noch viel weiter ging, indem sie das Kleid überhaupt bis zum Knie kürzte, ohne auf Widerstand zu stossen.

Die ehrbare Frau hat sich, wie schon so oft zuvor, einfach der Diktatur der Mode unterworfen, mochte diese noch so deutlich das Zeichen ihrer Herkunft als Dirnenmode an sich tragen!

Beachtenswerth ist sodann noch der weitere Umstand, die Demokratisierung des Einflusses der Kurtisane. Beherrschte diese ehemals den Hof und die Hofgesellschaft, sei es in Rom oder Paris, so erreichte die Demimonde ihren höchsten Einfluss zu einer Zeit als die liberale, zu Geld und Ansehen gelangte Bourgeoisie auf dem Gipfel ihrer Macht angelangt war. Aus jenen Tagen stammen die Beobachtungen Widmers (es gab auch eine Wiener-Mode als dieses Wesen im Schwange war; vor dem grossen Krach, 1873, feierte sie Triumphe. Der Maler Markart, der mit Vorliebe nackte Weiber malte, wozu ihm Damen der Gesellschaft als Modelle dienten, war der "grosse Künstler" dieser traurigen Epoche in der Geschichte der Hauptstadt eines katholischen Landes!) In der Gegenwart jedoch ist dieses Wesen "volkstümlich" geworden. Die Kurtisane von heute schlägt aus der Masse Geld; sie entblösst sich nicht mehr nur für einen Einzelnen, sei er Fürst oder Bankier, Condottiere oder Unternehmer; sondern für die Masse, die ihr auch die Mittel gewährt für den luxuriösen Aufwand, der nun einmal von allem Kurtisanenthum unzertrennlich ist. So zwingt sie denn auch nicht mehr nur die Fürstin oder die Frau des reichen Bourgeois mit ihr zu konkurrieren, sondern alle Frauen überhaupt. Der Schnitt ihrer Kleidung, ihre Haartracht, und sogar ihre Haarfarbe sind nun vorbildlich für die weibliche Mode überhaupt. Eine bürgerliche- und Bauerntracht, die noch im 18. Jahrhundert allgemein war, giebt es nicht mehr. Die Arbeiterin, ja selbst die Farmerfrau muss sich am Ende so tragen wie es die Kurtisane von heute will.

<sup>5)</sup> Ebendort, S. 69.



## **Life of Father Pierz' Colonization Undertakings in Minnesota**

The diocese of St. Cloud in Minnesota, according to the Catholic Directory for 1926, has a Catholic population of 65,592, in 12,500 families. The "recapitulation" of diocesan statistics given in the volume referred to (p. 657) conveys the information that in the diocese there are 1 Bishop, 1 Abbot, 119 secular priests and 68 priests, members of religious orders, 113 churches with resident priest, 30 missions with churches, 1 mission without a church, 13 chapels, 1 university, 1 seminary of a religious order, 1 college for boys, 2 academies for young ladies, 272 Sisters teaching in Catholic Day schools, 10 parishes with parochial schools, 1 orphan asylum, 1 infant asylum, and 2 homes for the aged.

These and sundry other details make interesting reading in view of the fact that the diocese was established as late as 1889, while previously the territory it embraces had been under the jurisdiction of Bishops Apostolic, the first of whom, Rt. Rev. Rupert Ridenbusch, O. S. B., was consecrated in 1875. A goodly portion of the diocese had been opened to colonization shortly before that time, and it was but two decades previous to the consecration of Bishop Ridenbusch that Father Franz Pierz was industriously and successfully endeavoring to induce German Catholics, located elsewhere in our country, to take up holdings in part of the territory covered by the diocese. This missionary, in memory of whom Pierz in Morrison County (in the Diocese of St. Cloud) was named, repeatedly approached the readers of German Catholic newspapers with information concerning land and possibilities for settlement, and it is undoubtedly due in part to his efforts that a type of settlers was induced to come and cast their lot in the newly opened land, who made such relatively rapid and yet substantial progress possible.

We have before us one of his appeals, printed in the *Wahrheitsfreund* of Cincinnati (Vol. XXV, No. 44 and 35) of April 9, and April 16, 1862. It is interesting from more than one angle.<sup>1)</sup> Writing from Crow Wing, Minn., on March 1, '62, the missionary plunges into *medias res* immediately. He begins his communication: "An Invitation to good Roman German Catholics to settle in the most beautiful location about Ottertail Lake in Minnesota," and continues:

"On my mission trips last fall I found a very charming section of country, exceptionally well adapted for settlement under most agreeable conditions and the formation of a large German colony. Not quite 70 English miles west of Crow Wing, or 100 miles from St. Paul, lies a romantically beautiful little stretch of country, which may be entered by a fairly good, entirely level road. It is lake country, laid out in 9 townships, and numbers more than 40 smaller lakes, filled with purest water and the finest game fish. Between the clear lakes lie

the most beautiful, open prairies, well adapted for the planting of all crops because of the excellent black soil. They are covered by a luxuriant growth of grass of the best quality, 2 to 5 feet high. The prairies are hemmed in by beautiful groups of forests, growing all sorts of timber, among which, however, oak of the largest growth predominates."

Fr. Pierz had been inclined, he writes, to question some of the claims advanced concerning the fertility of the soil, particularly the contention that garden truck could be brought to full growth within two months. But he had convinced himself of the truth of the claim, explaining that the abundant dew played a most important part in providing the required moisture. All crops in field and garden, he says, were extremely palatable, while cattle, run into pasture in Spring, put on sufficient weight to be ready for market within three to four weeks. He considered the country excellently adapted for stock raising on a large scale, mentioning incidentally that hogs would do exceedingly well. The wealth in acorns, he writes, attracted much acorn-eating game, and huntsmen would find the forests a paradise, while certainly hogs could thrive where this variety of game did. "Further," he continues, "a forest of maple trees, covering 8 square miles, offers the sugar refiners substantial delicacies." He describes the country as a veritable paradise, asserting that if the Garden of Eden had not been in Asia, he would assume this place to be its site. "Perhaps," he adds facetiously, "the Creator once upon a time thought playfully of you, my dear German farmers."—He urges them to come, to "come quickly and people the land which the fatherly hand of the Creator has prepared for you. Here you can convert the most valuable land in the shortest possible time into most pleasant homesteads for yourselves and your dear children, and make your colony a veritable granary for Minnesota; and in the course of time you can make of it a terrestrial paradise."

Father Pierz was, however, careful of the sort of settlers whom he wished to take advantage of the offer. He writes: "Follow my invitation, good Germans; but I wish to have only decent, pious Christians and true servants of God, worthy of the progress they may expect here and of the blessing of God. Frivolous infidels, free-thinkers, disturbers of the peace of the type of the Fortyeighters and incorrigible drunkards are to remain away, so that you may enjoy the favors God bestows in the peace of Christ with grateful hearts and religious cheerfulness, and that all of you may attain to eternal happiness under the prudent guidance of zealous spiritual leaders."

While these statements reflect the missionary zeal and good judgment of Fr. Pierz, and shed light on the opinion in which the freethinkers and the Fortyeighters were held, a further passage offers insight into a previous colonizing venture of the missionary. Some might say, he admits, that his claims concerning the land were exaggerated. "As regards this point," he goes on, "I can with

<sup>1)</sup> For additional data on an earlier colonizing endeavor of this missionary see Central Blatt and Social Justice, Vol. XI, No. 9 (Dec. 1918) p. 289 f.



propriety refer to a similar occurrence in the past. When, five years ago, I had extended a friendly invitation to the dear German Catholics, through the *Wahrheitsfreund*, to settle on the charming Sauk River prairies, a numerous society filled with Wanderlust was immediately formed in Cincinnati, for the purpose of colonizing Sauk Prairie; but they prudently sent several experienced explorers ahead to view the country. The 'envoys,' who were well paid, explored the inns, where strong spirits were sold, along the way, and so failed to attend to their mission; as a result, they turned back somewhere near their destination, because "Madame Money" was suffering from consumption. At home they reported in all seriousness, although they had not seen the prairie, to those who had sent them: 'Do not go; what you have read about it in the *Wahrheitsfreund* is a pack of lies.' In consequence, the society was disappointed and the contemplated colonization frustrated. But soon proof was forthcoming that the highly esteemed *Wahrheitsfreund* was not a 'Lügenfreund.' More trustful settlers soon arrived in such numbers to take up claims on the land, which I had described truthfully, and to settle on it, that I was able, with their aid, to found six German missions. Right on Sauk Prairie now lies a beautiful large, German, thriving commercial city, fringed by valuable land holdings and surrounded by large, wealthy German parishes: St. Cloud, which is justly called the granary of Minnesota and rivals St. Paul. More than one thousand well-to-do German families now live on those luxuriant prairies, on well equipped farms, under the prudent direction of pious Benedictine monks, deeply content in the abundant blessing of God, and with diligent hands increasing the national wealth of this beautiful state." A judicious German farmer living near St. Cloud had told him. (Fr. Pierz): "Father, you invited us to come here; my comrades said to me, the beautiful description in the *Wahrheitsfreund* must be exaggerated, but I replied that even if the facts had been exaggerated by one-half, the land would nevertheless be good, and that we ought to go. We came and found the places even better by one-half than you had described them."

Having answered certain possible objections referring to climate in a fair and convincing manner, the missionary takes up the question of possible markets. His statement in this regard offers a glimpse of pioneer conditions: "Do not worry about this (market conditions): in the vicinity of the area described there is a military fort, where you can sell your fresh garden truck each day for cash, along with butter and eggs and other provisions. Moreover, our Ojibway Indians receive each year many thousands of dollars in gold and silver, which are mostly spent for food supplies. Hence, my dear Germans, you can readily sell all your produce and meat to the merchants who trade with the Indians. Furthermore, a road from Lake Superior has been opened through Crow Wing, so that the Lake cities are open as markets; moreover, preparations have been made for a good railroad to run from that neighborhood through Crow Wing and past Otter-

tail Lake, from the Red River to the Pacific Ocean, which road will open several good markets for us."

Fr. Pierz has shown, in the one or other paragraph of this communication, that he was less anxious for settlers than for the right sort of settlers. He shows equal discernment and a fine social spirit in another passage in which he writes: "Finally there comes a good Christian with the diffident objection: 'We have a good priest, a fine church and many services and devotions, and our children attend the Catholic school; all of this we have here, and over there in the new country there is possibly not even a priest, a church or a school.' If you, my dear Germans, have all these things where you are now located, and if you have no weighty reasons for migrating, then it will be better for you to remain as faithful sheep with your good shepherd of souls and not to abandon the fortunate conditions surrounding the welfare of your souls for the sake of mere curiosity or of financial profit. But if you live in unhealthy, pestilential places, or are exposed to morally corrupting, scandalous examples, are dissatisfied or persecuted, poor and unable to earn a living, or even suffering real want, or if you have some other cause for migrating, then come up here, to seek a new, better home. Let God and the Church authorities provide priests, a church, schools. I trust you will find everything required for your temporal and spiritual welfare here."

Taking up the question of the best season to travel, Fr. Pierz gives good advice concerning this also. Those who would travel light were to come immediately; those who would bring live stock should wait until warmer weather. Six houses, he says, were to be rented. About 1000 claims could be had, but naturally the early arrivals would have first choice. Lastly, the "invitation" dispels the possible fear of Indians. The settlers need have no fear of hostile Indians robbing them and cutting their throats, writes Fr. Pierz. "Foolish, useless fear," he says. "There is indeed a small band of pagan Indians, some 300, about fifteen miles from Ottertail Lake, but very probably, under my direction, they will be good Christians by next spring and will harm nobody. Other Indians are encamped some 100 miles farther away and are held in check by strong forces centered in Army camps, so that they will not harm white settlers."

The invitation closes with the offer on the part of Father Pierz to answer letters from applicants.

Today, the territory to which this missionary invited German Catholic settlers, is the scene of thriving religious and agricultural life. Ottertail County, in a large measure identical with the land to which he invited settlers, now has the following parishes: St. John Baptist, Bluffton, with school, attended by 120 children; Inventio S. Crucis, Butler; Sacred Heart, Dent (from which Parker's Prairie is administered as a mission); Sacred Heart, Effington, with school attended by 70 children; St. Elizabeth, Elizabeth, from which Pelican is visited as a mission: Our Lady of Victory, Fergus Falls; St. James, Maine, from which mis-



es in Foxhome and Battle Lake are administered; St. Henry's, St. Stanislaus and St. Joseph, in 2 schools, and 170 pupils, in Perham, and one mission in Moran; St. Lawrence, Rush Lake.

These figures show part of the fruits of the labors of Father Pierz in colonizing certain sections of Minnesota, which had been granted stated practically only three years before the date of this "invitation," in 1858. They likewise illustrate indirectly the influence of such papers as the *Wahrheitsfreund*, which is here mentioned as the principal medium through which German Catholic settlers were induced, in these two instances, to make claims on the Sauk River prairies and in the Ottertail Lake country and there to begin and continue their cultural work which has attained to such remarkable proportions.

Fr. Pierz, pioneer priest, born near Kamnik, in Carniola, in 1785, was ordained in 1813, and came to our country twenty-two years later, aged fifty years, at the solicitation of Bishop Baraga. Arriving in Detroit, he labored among the Indians and French in Michigan, Wisconsin, Minnesota and Canada, going definitely to Crow Wing, in Minnesota, in 1852, where the present letter was written in 1862, and whence he had issued a similar invitation very shortly after his arrival. From here he ministered to the spiritual needs of many souls over a wide territory, at the same time interesting himself effectively in their temporal welfare also. In 1870 he took up his residence in Ottertail. After almost another decade of strenuous labors, interrupted by a journey to Europe, from which he returned, and terminated only when he definitely decided to live in Carniola, he died in Laibach in 1880, in his 94th year. Fr. Pierz' opinion on land and practical questions of gardening and farming, advanced in the invitation to prospective settlers, had considerable more than an academic value. For he was himself a practical gardener and was deeply interested in agriculture. While stationed in Pecah he published (about 1830) "*Kranjski Votnar*," in which he explains his theories and practical knowledge of the best methods of gardening; in Pecah, as elsewhere, he had his own extensive vegetable garden, which he cultivated with distinct success. (Fr. Verwyst, P. Chrysostom, O. F. M., *Life and Labors of the Rt. Rev. Frederic Baraga*, Milwaukee, 1900.)

A. F. B.

### Fr. Weninger's Testimony Regarding the Intercession of St. Peter Claver

In a previous issue (Vol. XVII. No. 9. p. 308) we referred briefly to the circumstance that certain miracles, used in the process of canonization of St. Peter Claver, had occurred under the observation of Rev. F. X. Weninger, S. J. and in connection with missions conducted by him. In the following we submit a translation of the noted missionary's own statement regarding numerous miraculous cures effected after he had laid relics of Saint (then

Blessed) Peter Claver on the sick. The statement was written the year of Fr. Weninger's death and was published in the *Sendbote d. göttl. Herzens Jesu*, Innsbruck, 1888, pp. 273 ff. It is dated Cincinnati, February 26, and reads:

The veneration of Peter Claver began in the United States with his beatification. At that time I was engaged in a mission in St. Joseph Church, St. Louis. Since Christ commanded His Apostles to preach and to impose hands I decided to do what the "heralds of the Gospel" had been urged to do, and to lay the relics of St. Peter on the heads of the sick. But lest the quiet and the orderliness of the mission be disturbed I informed the people that I would give my attention to the sick after its close; they were urged to occupy themselves with the improvement of the condition of their souls, to follow the exercises of the mission as well as possible and to pray to Blessed Peter Claver each day until his feast, September 9.

At the conclusion of the mission at St. Joseph's a child born blind was brought, among other sick and afflicted, to the church; the pupils of its eyes did not move when one held a lighted candle immediately before them. The day following the parents came to me and thanked me, because the child had completely recovered the use of its eyes. I told the parents they should thank God and His servant Blessed Peter Claver; I had neither any inclination nor aversion to speak to others about this evidence of grace.

Thereupon I gave missions for several years and invariably, at the conclusion, laid the relics of the Saint upon the heads of those present; cures followed upon cures without the slightest interruption; so that the veneration for Blessed Peter Claver was spread throughout the entire territory of the United States, where I was continually journeying from place to place. Yet I still felt no impulse to advise Rome of these cures.

Finally, in the course of the year 1862, I conducted a mission at Melrose near New York. There a woman came to me, who was in great pain because of a decaying hand. One finger in particular was decaying visibly, and the whole hand was a mass of pus. Gangrene had set in and the hand was to be amputated. I laid the relics on the hand and told the woman to come to the church the next morning, assuring her that in the meantime I would pray for the intercession of Blessed Peter Claver. The woman came and during mass felt a sensation as from a severe blow on her hand. She arose immediately, and, curious to see what had happened, left the church in order to remove the bandage; and behold, she had, as it were, been given a completely new hand, for the flesh was as tender and fresh as a boiled, shelled egg, while all traces of decay had disappeared. When she realized the change that had taken place she began to shout: "Glory, Glory to the Most High God! I have been cured!" Thereupon a large number of people gathered about her, among them an apothecary, who had his store across the street from the church. Having



known of the previous condition of the woman's hand, he said to the assembled people: "I do not know what the priest in the church did to heal this hand; but one thing I do say: this is a miracle!"

Even in this case I did not feel impelled to report to Rome. However, when I went from Melrose to the neighboring parish of Manhattanville and there stood in the sacristy, I suddenly experienced a severe pain in one finger as if it had been pierced by a lancet, the pain being so severe that I could scarce support myself on my feet. My finger began to swell. The thought occurred to me that perhaps Blessed Peter Claver tortured me in this manner for not having realized that this cure had possibly been wrought by God for the purpose of hastening his canonization. I therefore turned to him in prayer, beseeching him to heal me and promising to apply to Rome for instructions for my further procedure in view of these numerous, yea, innumerable cures, which had been brought about by the application of the relics of Peter Claver. P. Boevo, the Promoter in Rome, replied that I was to have the facts established by the Bishops and to forward the reports of the cases to the Congregation of Rites for examination. P. Boevo added that two undisputable miracles were sufficient; that even one miracle of first rank, having occurred after the beatification, would suffice. As a result I forwarded five reports of miraculous cures to Rome.

The Congregation selected three of these and sent the "instructions" to the Bishops. The first (case) was that of a lady in Milwaukee, Barbara Dresden, 82 years of age, who had suffered from a cancer of the right cheek for twelve years. The second that of a girl suffering with a broken collar bone, in the Rippinose Valley in the diocese of Philadelphia; the third that of a man in St. Louis, who had been afflicted with caries of the breast bone and three ribs, and with pulmonary tuberculosis.

The circumstances in the first case were as follows: On the feast of St. Peter, 1862, the old lady came and requested to have his relics laid on the cancerous sore and to be blessed with them; the sore disappeared immediately. The woman returned home rejoicing, rubbing her face with her hands and calling to her folks: "See, look here! I told you that when I returned the cancer would be gone!"

The second cure was effected on a girl who had broken her collar bone and had been treated by several physicians in Williamsport for four months, without experiencing any beneficial effect whatever. The fractured bones would not knit. While the mother was bandaging the arm before going to church to attend the mission she said to her daughter: "My child, you will never be cured. But console yourself! You can enter heaven with one good hand as well as with two." When the girl arrived at the confessional she blessed herself with her left hand. I asked her why she did not use her right hand, whereupon she replied: "I cannot move my right hand; the bone is broken." I then asked her

if she had devout confidence in the intercession of the Saint. When she replied in the affirmative I took her into the sacristy and laid the relic on the bandage. She simply replied: "I thank you," removed the bandage, and, after mass, immediately went into the priest's house and there hung up the wash. When she reached home she waved her hand joyfully before her mother's eyes and cried: "Look, no broken bones any more!" and immediately began to load hay onto a wagon.

The third case occurred to Ignatz Strecker in 1864. His breast bone and three ribs were affected by caries. Besides, he was afflicted with shooting pains and pulmonary tuberculosis. The physician treating him advised his wife to prepare for his burial. His wife then told him that I had offered to lay the relic of the Saint on the sick at the end of the mission. He requested that it be laid on him also. As soon as I had laid the relic on him he turned to his wife saying: "Now I can dance." He was immediately freed from caries and from tuberculosis, and went right to work. He was a baker by occupation. His wife told me that when he had announced my intention to lay the relics upon the sick, she was convinced that no good would come of it since she had already held a novena to the Blessed Virgin for the cure of her husband without any result. Since in her opinion Mary held a higher position in heaven than Blessed Peter Claver the latter would surely not be more powerful than the Queen of Heaven. While she was thinking thus she had heard as it were a voice from heaven saying: "You are right, my daughter, I am the Queen of the Saints, but I wish that my servants be honored also." The reports concerning these miracles were forwarded to Rome and the Congregation selected two of them to be used in the process of canonization.

Called upon as a witness, I testified that I had laid relics upon the sick and that thereupon cures had occurred continuously; however, I did not learn what became of the documents sent to Rome or whether the Congregation had made use of them or not. Since that time twenty years have passed and at last I was informed that Blessed Peter would be canonized in 1885; later the canonization was postponed till 1886 and again till 1887. During all this time I heard nothing nor did I investigate whether or not the Congregation had made use of the miracles I had submitted; and when the canonization took place in January of the present year, I still did not know whether the miracles reported on here had been used in the cause or not. I made up my mind to offer up this act of self-denial to Our Lord in honor of St. Peter, and said to myself: In any event the facts will become known.

And so it happened, and I was filled with an inexpressible feeling of gratitude towards God and St. Peter. At the same time I was very happy for having made the sacrifice, for a full twenty years of suppressing my curiosity, this powerful plague of human weakness.



## Central Verein and Catholic Action

Officers of the Catholic Central Verein of America

President, **Charles Korz**, Butler, N. J.  
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Gen. President, **M. F. Girten**, Chicago, Ill.

Communications intended for the Central Verein should be addressed to **Mr. John Q. Juenemann**, Box 364, St. Paul, Minnesota.

All these works, of which Catholic laymen are the principal supporters and promoters, and whose form varies according to the special needs of each nation, and the particular circumstances of each country, constitute what is generally known by a distinctive and surely a very noble name: *Catholic Action or Action of Catholics.*

PIUS X.

## Fundamentals of Christian Solidarism

We must all be workmen of some kind, and woe to those who are not workers at something useful, good, and holy. They are useless individuals, parasites.

\* \* \*

That society or nation is civilized in which the universal welfare is recognized and respected, and where trades and arts and sciences find an orderly and natural development for the moral and physical benefit of the people at large. Civilization is based on morality. When men of the twentieth century speak and write about civilization, we suppose them to mean Christian civilization, the highest in the history of mankind, a civilization founded on Christian morality as proclaimed by the divinely appointed teacher, the Church of Christ.

BISHOP STANG.

\* \* \*

Christian morality demands such distribution of wealth that all may live comfortably; it moderates the desire for riches, because it looks upon wealth not as an end to be aimed at for its own sake, but as the means to a higher end; it teaches the right and proper use of wealth, and enjoins the giving of assistance to the poor by teaching that the superfluities of wealth are the patrimony of the needy. The maxims of Christian morality, underlying all Christian civilization, are: men are brothers; labor is the duty of every one, and has a purifying and elevating effect upon all; idleness is a vice; talents

must not be buried, they should be employed for the good of all; we must have the oil of good works in our lamps, if we wish to be admitted into the kingdom of heaven. The diffusion of such moral principles among men is the greatest benefit that can be bestowed on society.

BISHOP STANG.

\* \* \*

The fact is, as that greatest Aristotelian, Thomas Aquinas, expresses it, that "man is by nature a social being, since he requires many things which could never be procured by the efforts of the individual alone." Man, unlike many animals and longer than any of them, is dependent for his very life on his parents; but even when grown up, yearns after constant exchange of things and ideas, for mutual help and comfort, between himself and other members of the human race. The State therefore is "the perfect society which has attained the goal of being self-contained, which has come into being for the sake of life and continues to exist for the sake of the good life" (Aristotle). For us who follow the *Philosophia perennis*, the State is neither an accident of history and the product of chance, nor the artificial device of human beings, but something God-given, in the nature of things as designed by the Creator of this world of ours; at the same time man is a rational being, *i. e.* endowed with free-will and therefore capable of acting as a secondary cause by exercising choice, *e. g.*, in regard to the form the State shall take, yet within the limits set by the First Cause of all.

H. C. E. ZACHARIAS,  
 in "The Servant of India."

\* \* \*

Everything follows logically from the fact that man's nature is that of a rational social being, that God gave him that nature and that therefore man must comply with that nature, not because he chooses to agree on that point with other people, but because otherwise he would altogether frustrate himself; just as men have not agreed upon breathing air, but are made to breathe air, and, if they cease to breathe air, soon cease to be men and become corpses. It is only when the "order" is a natural, God-given one that there can be any question of duty, or obligation. For only if there is such an eternal law expressing the Creator's design, can there be any duty to obey this natural order and any appeal to it against those who would disturb it. Hence, as Aquinas puts it, "the natural law is nothing else, but the rational creature's participation in the eternal law." The whole idea of duty and responsibility collapses, once one eliminates the idea of God.

Hence, if there is such a thing as an ethical basis of the State—and every other basis is an outrage of reason—man's final loyalty must be, can only be, to God, who made him a social being, a being incapable of attaining without life in a State the "good life" for which God designed him.

H. C. E. ZACHARIAS,  
*ibidem.*



### The Social Influence of the Liturgy

In the articles entitled "Der Schlüssel zur Lösung der sozialen Frage," presented in the July and August (1925) issues of *Central Blatt*, the thought was ably developed that the Church, in her liturgy, had a most excellent and efficient means for renewing the solidaric sense of mankind, the indispensable prerequisite for social regeneration.

The same thought is presented in a somewhat different manner in a chapter in "Liturgy the Life of the Church," just from the press, appearing as No. 1 of Series 1 of the Popular Liturgical Library.<sup>1)</sup> Stress is laid in particular on the tendency of the liturgy to eradicate the spirit of individualism, the enemy of the social spirit, by insisting on the realization of membership in the mystical body of Christ. Dom Beauduin writes:

"Social activities are today one of the most urgently needed forms of the Church's supernatural influence. Without them the paganism ever hidden in human nature will re-enter the city of God by the devious but sure way which the denial of Christian social principles has opened. The liturgical movement glories in having a role to play in this gigantic task, a role that is a secondary one indeed, but nevertheless unquestionably efficacious. We should like to reproduce here the masterly treatise on this subject given at the "Liturgical Week" of Maredsous in 1912 (p. 208) by Canon Douterlungne. Only the fundamental ideas can be indicated here:

"As a preparation for social restoration it is necessary to teach the baptized world three great truths; that of the dignity of human nature, of the brotherhood of man, of the spirit of renunciation. In order to spread these truths and endow them with real vitality, not only among a select few, but among Christians in general, the ordinary acts of the liturgy are a most powerful means.

"The liturgy," he well says in concluding the development of his second point, 'pursues *individualism into its last retreat*, by emphasizing so frequently the manner in which the super-natural life is communicated to the faithful soul. The latter receives sanctifying grace as a member of the mystical body of Christ which is the Church. The sanctification is not the effect of an exclusive communication of God to the individual man; but as the sap mounts from the roots to the branches attached to the trunk, so too the supernatural life is a sort of common patrimony, which is imparted to the faithful that are in close union and which passes from Christ to His members. It is therefore not necessary to appeal to the numerous texts of the Proper of the Season, or the Proper of the Saints<sup>2)</sup> in order to conclude that the dogma of fraternity

<sup>1)</sup> Michel, Virgil, O. S. B.: *Liturgy the Life of the Church*, Transl. f. the French of Dom Lambert Beauduin O. S. B. The Liturgical Press, Collegeville, Minn., 1926, p. 37.

<sup>2)</sup> The *Proper* is that part of the Mass and Office of a seasonal feast or of a saint which is peculiar to the feast—over against the *Common* which is the same for various seasons and for various saints (e. g., the Canon of the Mass, which is always the same with the exception of one passage).

breathes from every page of the liturgy, and that individualism and its practical equivalent, egoism have wrought such great ravages among us, a great reason for this is the abandonment of the liturgy by the Christians.'

"In conclusion, the sympathetic Director of Social Action of the diocese of Tournai addressed the following appeal to his audience: 'Let us spread the *liturgical life*; let us teach the faithful to use the missal, let us introduce the liturgical chant! We shall then have put a leaven into the populace and into the higher social spheres which will sooner or later give rise to good works and completely transform the social sense.' "

Viewed from this angle, the liturgical movement exerts an appeal that is commonly given scant attention. It is in part because of this appeal that the Central Bureau has interested itself in this movement, to the extent of publishing the article mentioned above, the product of the joint labors of the Rev. Martin Hellriegel and the late Rev. Anton A. Jasper, of O'Fallon, Mo., of bringing to the notice of our readers the booklet "Die liturgische Bewegung" by the Rev. Herman J. Untraut, of Marshfield, Wis., of issuing as a Press Bulletin a recent letter from the Papal Secretary of State, Cardinal Gasparri, to the Rt. Rev. Ildephonse Herwegen, Abbot of Maria Laach, the acknowledged leader of the Liturgical Apostolate in Germany, commending the latter, and of making the movement known in other ways. Unquestionably the liturgy of the Church, properly appreciated, must exert a strong social influence in addition to the quickening of religious life in the individual. Its great social message is the message of human solidarity.

### The Apostolate of Books and Leaflets

The Vanguard Press, recently established in New York by the American Fund for Public Service, Inc., has already been referred to by us as contemplating the publication of radical literature, to be produced in quantities and sold at a low price. It now offers to "any labor or radical group" to publish for them any new or old books at one-half cost of production. The circular containing this announcement declares:

"The Vanguard Press extends its extraordinary offer to local labor unions, international unions, co-operatives, local or national political organizations, labor colleges, student groups, forums, radical and rationalist leagues, and labor, radical or liberal papers. The only requirement is that the book shall be in clear readable English on a subject that is of benefit to the cause of labor and progress. These books may be new manuscripts or reprints from books now out of print or in high-priced editions, and involving no copyright obligations."

The full purport and meaning of the offer is made clear by the following explanation:

"Concretely, the offer of the Vanguard Press is to print an edition of 2,000 copies of a book, on good paper, up to 256 pages, and bind it substantially in cloth. The organization offering the book is to pay for only 1,000 copies at the low price of 25c per copy, or \$250.00, which is less than half of what it would cost to have it printed elsewhere. These 1,000 copies will be shipped to the organization for it to distribute, while the remaining



000 copies will be circulated by the Vanguard Press by including the book in its own popular series of social science subjects and educational outlines. The title page of a book published under this offer will bear the prints of both the organization sponsoring it and the Vanguard Press."

Once upon a time there existed in Holland a brotherhood devoted to the printing of books. St. Peter Canisius, too, conducted his apostolate with the aid of the printing press. At present, especially in our country, Catholics follow beaten roads and leave the initiative to others. After a while they ponder when such things, as those now occurring in Mexico, come to pass. While the Central Bureau distributes annually a large number of free leaflets, which thus far 40 have been published in the English and 35 in the German language, no one has ever thought of donating a substantial sum of money to us to be devoted entirely to this purpose. Occasionally, some priest or lay person is thoughtful enough to send us a few dollars to help defray expenses. But even in our wildest dreams we have never anticipated receiving a gift of, let's say, five or ten thousand dollars, which would enable us to spread these free leaflets among Catholics, who are not members of the C. V., and those not of our faith. And as to printing books and distributing them at half price—such a thing seems out of the question.

### "Tell It To and Through the Newspapers"

A recent issue of *Labor Age* attempts to arouse workers to the necessity of telling to the newspapers and through the newspapers just what American labor is contending for.

Basing its contentions on the attitude of some 90 newspapers towards labor and the things it is fighting for, *Labor Age* declares that of the editorials read, 262 were direct attacks upon organized labor; only 93 were in any way friendly, and in most cases qualifiedly at that. In regard to matters in which labor is directly interested—child labor, public ownership of water power, etc.—1087 were strongly opposed and 483 were favorable. Of those dealing with more general topics—peace, militarism, dictatorship, etc.—1264 were anti-labor and 494 were favorable.

"With all this deluge of editorial opinion," says *Labor Age*, "we noted but three letters that bore marks of coming from labor men and but twelve all directly friendly to labor or labor's ideas. That indicates that labor men must wake up to the value of using the daily press as an avenue for stating their case. 'Tell it to the newspapers!'" The magazine mentioned, which is co-operatively owned and published by a group of International, State and Local Unions, urges concerted efforts at telling it to the newspapers." Its counsels in this regard read as follows:

"Every central body, at least, might get busy on these points of activity:

1. Appoint a publicity representative, whose business it will be to study publicity methods, check up on local papers in a friendly way and keep in touch with the newspaper men.
2. Use the facts prepared for this specific purpose

by *Labor Age*, in refuting the errors of fact and opinion contained in the local press.

3. Make a special study of the art of making news, which the Employing Interests understand so well. If public attention cannot be drawn in any other way to the defects of the "Open Shop" or "Company Unionism" in your midst, make the public see it through picketing demonstrations accompanied by statements of the facts, etc., etc."

We have on a number of occasions insisted that our people should make systematic efforts in the direction just indicated. Even the Catholic press of our country does not co-operate with us as it should, while it expects our support. We could point to numerous instances of that kind. In one state, in which no German Catholic paper exists, our people hear very little or nothing regarding the activities of their State League, simply because the editor of the official paper virtually refuses to grant space to matter pertaining to our cause.

There is no reason why our people should tolerate such neglect. They should speak out and call attention to publications which deliberately ignore their activities as unfair. But before all, they should favor those publications which show an interest in the C. V. and our State Leagues. And of such there are, fortunately, not a few!

### Works Which C. V. Members Should Promote

Two suggestions were offered our members in the men's and women's organizations recently by the Bishop of Cleveland, the Rt. Rev. Joseph Schrembs. At a dinner arranged under the joint auspices of the District League and the Catholic Women's Union of that city, the Bishop outlined the following needs and urged their co-operation in meeting them: All too many children of Catholic parents are growing up without receiving proper religious instruction; and all too many families are without parish affiliation, and hence in grave danger of finally drifting away from the Church entirely. In the one case the need was for the organization of catechetical instruction of children who cannot be brought into the parochial schools, in the other for looking up families situated as described and assisting them in establishing and retaining contact with a parish church. In both cases personal co-operation by those qualified to co-operate is necessary, while financial aid will also be required, to which at least those must contribute who cannot engage in the work actively.

While unquestionably the situation, calling for such action on the part of the laity in support of the work of the Bishop and priests, is acute in Cleveland as a result of the rapid growth of that city, there are numerous other centers in which organized Catholic lay activity along both lines suggested is desirable and even necessary. Members of the C. V. should be prepared to engage in efforts directed towards bringing straying souls back into the fold as well as in the teaching of children whose religious training is being neglected. Both activities have been recommended to them in resolutions and in other ways. Thus at the Allentown convention of the C. V. guiding lines for activity in the Lay



Catechist movement were laid down in a resolution, and at the Cleveland convention the Catholic Women's Union adopted a declaration in favor of similar activity. Moreover, in the pages of the *Bulletin of the Catholic Women's Union* and in a brochure published by the Central Bureau under the title "Stopping the Leak" inspiration for and guidance in lay catechical work are offered. As a matter of fact, our State League of Oregon in 1924 decided to actively engage in such work.

As to the other phase of activity suggested, that of seeking to regain Catholic families for parish affiliation, it, too, has been discussed and urged in C. V. circles. It is closely related to the immigrant welfare work practiced by our members in decades past and at present; it is part of the duty of the members of our Benevolent societies; the societies of St. Vincent de Paul are engaged in it; it has been stressed in these pages throughout the well nigh two decades of the publication of this journal; and in the Bureau's Free Leaflet "Laienapostolat, Seelsorgehilfe" it is one of the activities insisted upon in the words of the Austrian Jesuit Fr. Georg Bichlmayer: "Today we may no longer wait until the lambs and sheep return of their own accord; we must go out to seek them and, like the Good Shepherd, bear them back in arms of charity and compassion out of the wilderness and from paths that lead astray."

Members of the C. V. should, then, be prepared to promote such undertakings. In part by the personal co-operation of those qualified; in part, too, by encouragement and active support. They are among the first steps in Catholic Action.

#### Regarding the Central Verein.

The lengthy resolutions adopted at the recent session of the Central Verein do not fail to cover the subject of prohibition. It is creditable in this expression that it does not attempt to humbug us by allusion to Scripture nor does it advance any claim that the Church has pronounced upon legislation of one kind or another, regulating the liquor traffic. We can all subscribe to this paragraph:

"In no wise," continues the resolution, "do we advocate the return of what has been termed the American saloon. Nor do we condone the evils which have grown out of the non-observance of the law, while we would wish to see the vendors of poisonous potions prosecuted vigorously and punished severely. Nor should any citizen abet their actions or condone them."

We trust politicians who study the trend of public opinion will not fail to take notice of this expression. It helps to bring about a reasoning attitude.

*Catholic Citizen, Milwaukee.*

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We cannot refrain from adding here (to its comment on this year's convention of the C. V.) an inadequate tribute to the work of the Central Verein. During more than eighteen years, this organization of German-American Catholics has been notable for the sincerity with which it has approached the study

and solution of moral and social problems. Its conventions and periodicals have disseminated the tenets of a sound civic doctrine which, for all their indebtedness to the great forward-looking prelates and scholars of the old world, are immediately applicable to conditions in this country. But—and the point is worthy of the most careful attention—the Verein has not been content with theoretical achievement only. Its Bureau in St. Louis, as well as its subsidiary units, has carried out excellent practical work in a number of fields. The aiding of immigrants, particularly Mexicans in the southwest; the organization of conferences on problems incident to rural life; the care of mothers and orphans; the giving of charity to the starving in Central Europe—all these things have occupied the intelligent attention of the Verein and its leaders. During the next ten years we shall understand more fully the value of such an organization, but we can never owe it a greater debt than we do at the present moment.

*The Commonwealth, New York.*

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We do not believe there is an organization in the United States that can do and is doing more practical work from the standpoint of the Catholic laity. It is an organization whose membership reaches down into the local societies and into the homes of the members. Therefore, it deserves the support of each Catholic layman in the country. The Western Catholic Union could do no greater deed than if all of its local branches would join the different state units of this organization, and thereby become directly affiliated and active in the grand work of this organization. The only fault we have to find with the Central Verein is its extreme modesty. It is the kind of an organization that we need and therefore should become more aggressive. We do not believe that there is a single staunch Catholic society that would fail to respond to an invitation to affiliate with this organization through its state branches if a real aggressive campaign were inaugurated.

The leadership of the Central Verein has always been of the highest order from a religious point of view, but we believe that what is needed there is the injection of a good organization department, one that will go out into the Catholic societies of the land, regardless of their name and nature, and convey to them the grand work this organization is doing, particularly the Central Stelle. May God give that the time will soon come when the Central Verein really gets into its own and is given an opportunity to function as it should. It is a holy purpose for which it is organized. The grand work that it has undertaken is not only for the benefit of the Catholics, but for the benefit of the nation, and if there is one thing that the writer would like to see it is that every single branch of the W. C. U. set an example for our other Catholic fraternals by affiliating all its members with the respective state units of this wonderful organization.

*W. C. U. Record, Quincy, Ill.*



Die General-Versammlung des Central Vereins stattete sich in vielfacher Beziehung äusserst reichend.

*Sendbote d. göttl. Herzens.*

### The First Bishop of Amarillo

The Bishop-Designate of Amarillo, the newly created diocese in Texas, the Very Rev. Dean R. A. Gerken, is a son of St. Francis Xavier parish, Myersville, Iowa, which, at the time of his birth and for a number of years after, was administered by his father, now Monsignore Geo. W. Heer, Chairman of the C. V. Committee on Social Propaganda. Mr. Gerken was born March 7, 1887, as one of a family of thirteen children, the son of William and Elizabeth Gerken, both of whom were also born in Myersville. He attended the local parochial school and later the high school, conducted by the Brothers of Mary. Having studied at Pio Nono College, St. Francis, Wis., and St. Joseph's College, Benssalaer, Ind., he taught in public schools in Texas, then attending the University of Dallas for one year preparatory to entering Kenrick Seminary, St. Louis, where he completed his philosophical and theological studies. He was ordained at Dallas on June 10, 1917, and was later stationed at Abilene, with a large mission territory, and still later at Anger.

### Central Bureau Endowment Fund

The largest gain for the month of August is credited to Pennsylvania, from which state we received \$2,077.26 for the fund. Pennsylvania remains fourth in the list, in the order of total moneys contributed, it being credited with \$22,967.79 as of August 31. The sum mentioned as received during August is made up of the following items, handed over, with one exception, at the convention of the State League at Pottsville: Lehigh Valley League, \$1,530.00; Allegheny County League, \$83.76; Altoona District League, \$100.00; Schuylkill Valley League, \$20.00; Rev. H. Steinhagen, Philadelphia, \$100.00; Mr. Hermann Spiegel, Bethlehem, \$19.50; an anonymous donor, \$6.00; St. Boniface Society, Carbondale, \$1.00. In addition, an anonymous donor in Pittsburgh contributed \$117.00 earlier in the month. We have also a promise of \$400.00 from the local convention committee in Pottsville.

Illinois made the next best showing during August, \$381.00 having been sent in. \$225.00 came from St. Augustine Court 359 of the C. O. F. at St. Augustine parish, Chicago; \$100.00 from St. Joseph Benevolent Society, Peru; \$50.00 from St. Joseph Benevolent Society, Peoria; \$6.00 from Mr. Otto Burgert, Effingham. North Dakota contributed \$100.00, \$50.00 being sent in by the Maennerverein of Richardton, and \$50.00 by St. Anthonyverein of St. Anthony. Missouri's contributions have been increased also by one hundred dollars, the gift of one man, secured by Rev. A. Mayer. Wisconsin's contributions now total \$16,091.44, the increase for August being \$65.00 (\$60.00 from the Catholic Young Men's Association of Racine and \$5.00

from St. Michael's Benevolent Society of Milwaukee.) These and sundry other items bring the gain for the month up to \$2,270.76.

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An interesting development in the efforts to raise the fund transpired during August. A venerable, aged priest in Missouri, anxious to do something for the Bureau and the fund, offered to place one thousand dollars in trust with the Bureau, on condition that he, or one of his heirs, named in the agreement and also aged, be given \$100.00 annually while either is alive, the obligation to cease with the death of the last of the two, or, if either survives after ten years, at that time. The Bureau, having been authorized by the Finance Committee to accept the offer, did so. As a result, the Reverend Father forwarded the one thousand dollars, which have been set up as a contingent donation, the principal of which will be decreased each year during the life of the agreement by one hundred dollars, while the interest on the principal will remain with the Bureau. This is the second contingent fund we now have, the first consisting of three hundred dollars, on which the Bureau pays the donor five per cent interest while retaining the principal.

Both of these incidents show that where interest in the endeavors of the Bureau is present, means can be found to give proof of this interest in a substantial manner. We have not been soliciting contingent donations, chiefly because the total striven for, \$250,000, is so small that an organization such as the C. V. should have been able to raise it without requesting anyone to give more than a nominal sum, if but all the members did their duty. We do, however, note these contributions at this time by way of recognition of the good will of the founders of these separate funds.

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Two donations received during the month of August are worthy of special comment. One of them, coming from New Jersey, represents the compensation the N. J. Branch of the C. V. grants its secretary. Mr. Jos. G. Nadler, Jr., of Jersey City, having been tendered \$30.00 at the recent meeting of the executive committee of that organization, immediately gave half of the sum to Mr. Korz as intended for the Endowment Fund. Even previously St. Henry Society, of Evansville, had sent us \$14.50, intended for the same purpose, saying that Mr. C. Riebethaler, who had represented the society at the Springfield convention, had refused to be reimbursed for railroad fare and that the members voted not to return the money to the treasurer, but to devote it to the Foundation Fund.

\* \* \*

Every once in a while a subscriber to this journal adds a few dollars, intended for the Foundation Fund, to the amount of his subscription. On August 24, Mr. Otto Burgert, of Effingham, Ill., sent us \$10.00, granting us the liberty to apportion this sum between the two purposes named. In this way the Fund gained \$6.00, or more than double



the amount which members of the C.-V. are expected to contribute for that purpose. Another subscriber, Mr. Alois Kunert, of Columbus, O., also added \$3.00 for the Foundation Fund, when paying for his subscription on August 28.

### The Month of August at St. Elizabeth Settlement

An extraordinary event was the picnic provided for the children attending the Settlement and Day Nursery by the Ladies of Laclede on August 13. A committee of that organization escorted the children to one of the parks in St. Louis, supervised them during the day, and brought them to the Settlement in the evening; food and refreshments were provided at the outing place, games were played, and prizes distributed to the winners.

Attendance at the institution is indicated by the following figures: lunches served to Nursery children, 989; to children of school age who have no one at home to cook for them at noon, 683, the total being 1,672; no charge was made in 186 instances.

The Social Worker's record of families and children coming under care of the institution is: continued cases, 44 families, with 73 children; new cases, 9 families, with 18 children; closed cases, 7 families, with 10 children; active cases, 46 families, with 81 children. The average daily attendance was 51.

Twelve visits were paid to families whose children attend the Nursery, and 4 to the Central Bureau. Contributions of partly worn clothing were received from SS. Peter and Paul parish and from St. Elizabeth Academy. Two hundred ninety-three pieces of partly worn clothing and 12 pairs of shoes were given to Settlement poor, and 7 extern poor were aided.

In pursuit of her endeavors in behalf of Maternity Ward patients the Social Worker handled 20 new and 14 continued cases; the case of a widow with 5 children was referred to the St. Vincent de Paul Society. One court case, referred to us for hospital care by The Girls' Protective Association, was returned for supervision to that organization. Arrangements were made for the baptism of three infants. Twenty-six visits were paid in the interest of Maternity Ward patients.

### With the C. V. and Its Branches

#### Cath. Union of Ohio Holds Auspicious Convention

Our Ohio State branch has passed through trying years. Circumstances have rendered it easier for some of our other branches than for Ohio to overcome the handicaps represented by the loss of support formerly given by German Catholic papers now extinct; the lack of a network of District Leagues; the language problem; the relative indifference towards the movement in some centres, where the organization once had been strong; the difficulties attaching to the necessary readjustment to after-war conditions. But the officers and a goodly group of members have been persevering and patient. Since 1917 they have been engaged in veritable uphill work, ever confident that they would overcome the obstacles lying in their path. Now it appears they are well on the way to constructive progress. In 1925 their convention was overshadowed by that of the C. V. of America, held simultaneously in Cleveland, and could not be con-

sidered indicative of what the organization is doing or is able to do. This year's convention, held in Cincinnati on July 24-27, brought out several circumstances which augur well for the future of the Union. Among these are the fact that no less than 102 delegates had presented their credentials on Monday morning; then the circumstance that the constitution has been revised, certain adaptations having been made to present conditions; further, the Union has been favored with the distinction of having obtained the consent of His Grace of Cincinnati to serve as Protector. Archbishop McNicholas having likewise expressed his sincere interest in the organization; yet again, the hope seems warranted that this convention will result in increased activity in behalf of the Union in the convention city; if this hope is realized, Cincinnati could easily become a second Cleveland, as far as the Union is concerned, a stronghold of our movement. The Cath. Women's Union, moreover, is progressing steadily, and it unquestionably will assist in strengthening the State organization of men.

The public events of the Cincinnati convention were very well attended and had been carefully arranged, the local arrangements committee having displayed great zeal and skill in its preparations. These preparations included services in St. George Church and St. Anthony Church on the various days, a visit to St. Rita School for the Deaf, St. Theresa Home for the Aged, and St. Aloysius Orphanage, a mass meeting in St. Clement auditorium at St. Bernard (Cincinnati) on Sunday, a sight seeing tour on Monday afternoon and a banquet on Monday evening in St. George hall. On the other hand, the business sessions offered proofs of serious interest in the work in hand. At the welcoming meeting the Mayor, Mr. Murray Seasongood, who had been elected on a reform ticket, spoke with great earnestness on civic duties, touching on a number of social problems, and mentioning the aid given by such bodies as the Catholic Union of Ohio; the Mayor frankly stated that he is a Jew. A truly remarkable sermon was preached at the Sunday morning high mass by the Rt. Rev. Msgr. F. Nau, President of the Seminary, who stressed the fact of the C. V. having been in existence and active for seventy years. He stated that he believed himself justified in regarding this fact as proof of the providential character of the C. V., drawing on the psalms for a comparison between the C. V. and a tree planted beside running water, that will bear fruit in due season. The speaker emphasized the fostering of the spiritual life privately and in our societies, designating it as the fruitful principle.

At the mass meeting on Sunday evening addresses were delivered by Rev. Antonine Brockhuis O. F. M., of St. Anthony parish, Rob. J. O'Donnell M. D., of Cincinnati, and F. P. Kenkel, Director of the Central Bureau. The business meeting on Monday morning was noteworthy because of the message of President F. J. Uhrich, of Ottonville, the report of Secretary J. M. Kaelin, on the deliberations of the Executive Committee and the status of the Union, and an address by Rev. Dr. J. O'Grady, Secretary of the National Conference of Catholic Charities, Professor at the Catholic University of America. Introduced by Rev. Marcellus Wagner, Director of the Bureau of Catholic Charities of Cincinnati, Fr. O'Grady lauded the pioneer efforts of the C. V. and the Central Bureau in the domain of Catholic Action, including the field of Charity and Social Service. One of the principal events of the afternoon meeting was the address of Mr. Kenkel on the activities of the Central Bureau, while at the banquet in the evening at which Mr. George B. Doerger presided, addresses were delivered by a number of speakers.

The resolutions drafted by the Resolutions Committee were adopted in the course of the closing session on Tues-



ay morning, following upon a solemn requiem high mass for the repose of the souls of former members of the Catholic Union and the Catholic Women's Union. The following officers were elected: President, F. J. Ehrlich, Ottoville, Vice-Presidents, Stephen Junglas, Cleveland, and George M. Janson, Cincinnati, Secretary, Jos. M. Gaelin, Columbus, and Treasurer, A. N. P. Lehnert, Youngstown. His Grace, Archbishop McNicholas, is Protector, while Rt. Rev. Nicholas Pfeil, Cleveland, is Spiritual Director.

## Resolutions

Adopted by the 70th General Convention of the C. V.

(Concluded)

### The Boy and Girl Problem

In view of the celebration of the Centennial of the death of St. Aloysius, the patron of youth, we call attention to the boy and girl problem. We again emphasize the importance and necessity of organizing and maintaining societies or clubs for our Catholic boys and girls where they do not exist. During the impressionable years following their graduation from the grade school up to such time as they become eligible to our young men's and young ladies' societies or sodalities, our boys and girls are, to a great extent, left to their own devices. They contract habits, form associations, and enter into friendships, which frequently endure through life. Too often on account of the lack of Catholic Clubs and Societies our boys and girls drift into organizations, which, if not outspokenly hostile to the Church, are at least dangerous to faith and morals.

We, therefore, recommend the establishment and the encouragement of clubs and societies for our boys and girls under Catholic auspices and direction. The scope of such societies would necessarily extend not only to the religious and spiritual development of the members, but also embrace good, healthful and clean recreation, under conditions favorable to their spiritual and moral advancement.

### Decadence of Morals

While earnestly striving for self-perfection and the formation of society, we must not overlook the fact that the precepts of a new code of morality are gradually but persistently permeating the mind of the present generation and being put into practice, eliminating at the same time even the vestiges of Christianity from the thought and action of individuals, the home, society and the affairs of men in general.

In consequence, such institutions as the stage, the movie theatre, the bathing beach and amusement park show all too many cases present evidence of the prevailing low standards of morality.

Courtship has degenerated with many into a shameless abuse of the privileges of married life. The Holy State

Matrimony is sacrilegiously abused for the gratification of sensual desires, and the laws of God are flagrantly trampled under foot. The Herodian crime of infanticide, depriving the unborn of its right to life, is crying aloud for heaven for vengeance against the unnatural mother, the unscrupulous physician, the midwife, the nurse, or the pharmacist who counsel or assist in procuring abortion.

Lascivious and seductive fashions of dress are a menace to the morality of both sexes. Moreover, they lower woman in the esteem of men and rob them of those prerogatives which the Christian woman was granted because of the dignity to which she had attained by virtue of the purity of and the services rendered mankind by the Immaculate Mother of Christ.

Furthermore, business, too, has come under the influence of the new morality to a degree which makes it most difficult for a sincere follower of Christ to engage in commercial or similar pursuits and yet observe faithfully the seventh and tenth Commandments.

Deploring these conditions, and seeking to remedy them with all the means at our command, we call on the members of our organization, men and women, to oppose with might and main this neo-paganism and all the evils flowing from it, doing what lies in their power to counteract its influence, not merely in their own homes, but also in society, where it affects public and business life.

### The Sesqui-Centennial Celebration.

On the occasion of the 150th Anniversary—the Sesqui-Centennial celebration—of the signing of the Declaration of Independence, when the whole nation raises a paean of joy and of thanksgiving for this great document, it is only fitting that the Catholic Central Verein of America, in General Convention assembled at Springfield, Ill., the home of Abraham Lincoln, express its joy and thanksgiving and join the nation not only in commemorating this occasion, but also in declaring our gratitude towards the framers of this immortal document.

Guided by it, the American nation has in the course of 150 years developed from a group of obscure colonies, struggling for their very existence, into a power influencing the destinies of the world. From the very signing of this document, when John Carroll of Carrolltown placed his name along with that of Jefferson and others to this Declaration of American liberty, Catholics have had no small part in the advancement of American life, liberty and independence. On the pages of American history are written the names of illustrious men, who not only professed themselves Catholics and true Americans, but also, by their actions and, in numerous instances, by the sacrifice of their lives, declared their faith and loyalty to this Document, which Jefferson framed and which their co-religionist, John Carroll, fearlessly signed. And accordingly, we American Catholics of the Central Verein look upon this Declaration of the inalienable rights of American Liberty and Independence with the same degree of reverence as did the men who signed it. We reaffirm today our love for and allegiance to the Declaration of Independence, and we hope and pray that this great charter of liberty may ever be held in reverence by the American people.

### Our Honored Leaders.

We beg to express our thanks to the Holy Father, the Patriarch of Jerusalem, the respective Archbishops and Bishops and others, who had part, as intermediaries, in the conferring of ecclesiastical distinctions upon a number of our leaders during the past year. Among those honored by Holy Church we name the Domestic Prelates to His Holiness the Rt. Rev. Monsignor Dr. Joseph Och, Columbus, O.; Aug. B. Salick, Milwaukee; John S. Mies, Detroit; M. M. Gerend, St. Francis, Wis.; and Messrs. Joseph Matt, St. Paul, who has been awarded the order of Knighthood of St. Gregory the Great; H. A. I. Andries and Anthony Beck, Detroit, who have been decorated with the medal "Pro Ecclesia et Pontifice"; and F. P. Kenkel, K. S. G., on whom the Patriarch of Jerusalem has conferred the cross of Knighthood of the Holy Sepulchre. We regard these distinctions in part also as honors conferred upon the Central Verein, among whose leaders these priests and laymen are to be counted. While we extend our congratulations to all of those named, we desire in particular to note that Monsignore Salick has for years devoted himself to the cause of organizing young men within the C. V., while Monsignore Och and Messrs. Matt and Kenkel have merited our gratitude by their constant co-operation in the C. V. movement in general and in the Committee on Social Propaganda in particular. Hence, we feel that we share somewhat in these distinctions and, on our part, pledge that the consideration shown these and others among our leaders shall increase our devotion to Holy Church and to our movement.



### A Service to the Bureau.

Our members may at certain times render the Bureau a real service by sending it clippings of local events which may not be reported in the press throughout the country. Quite recently Mr. J. B. Wermuth, of Poughkeepsie, N. Y., transmitted a number of clippings extracted from local papers, from which we learned that Mrs. Sanger had spoken there before the Vassar Institute of Eugenics on Birth Control, urging, at the same time, also sterilization.

We are anxious to obtain just that kind of information in order to be able to report on it and to warn the Catholics of the country not to permit themselves to be deceived into believing the Birth Control Movement to be dead, or even inactive. Its exponents are working and looking for ways and means to obtain public recognition for what is already a widespread custom. That Vassar College, America's first College for Women, should permit Mrs. Sanger to expound her eugenically unsound and morally nefarious doctrines within its halls, is symptomatic of the tendency to grant a hearing even to the most outrageous theories.

### Miscellany

Writing from Paterson, N. J., Mr. Wendelin Rauber assures us:

"Bin sehr zufrieden mit dem Central-Blatt; man kann viel daraus lernen."

Through Mr. John J. Schulte, Jr., an attorney of Farmington, Mich., the Central Bureau recently obtained 400 Mass stipends, with the privilege of distributing them among missionaries in this country and abroad. The masses are to be said for Henry Taubitz and his wife Katherine. The former was a life long member of the C.-V., many of whose conventions he attended.

The Federation of G. A. Catholics of Hudson County, N. Y., has once more lived up to its promise to assist the missions in accordance with the resolution adopted by the C.-V. that societies and major bodies affiliated with it should from time to time take up a collection for that purpose. Writing from Union City, Mr. Emanuel Drescher, the Federation's treasurer, forwarded us \$33.50 as intended for the Missions Fund.

The Rev. John Eugene Weibel, one of the most distinguished of the missionary priests of Arkansas, in which state he labored for forty years, celebrated his golden sacerdotal jubilee and was invested as Domestic Prelate to His Holiness on August 31, at Pocahontas, Ark., by Rt. Rev. John B. Morris, Bishop of Little Rock.

Father Weibel has been residing in Lucerne, Switzerland, for the past five years. Recently he returned to this country, but will again take up his residence in Switzerland after the end of September. He was born May 27, 1851, at Eschenbach in the diocese of Basle, came to the United States in 1878, on November 29, hav-

ing been ordained to the priesthood at Einsiedeln in Switzerland on August 15, 1876. His autobiographical sketch: "Forty Years of Missionary Life in Arkansas" was published in *The Forinightly Review* in 1920 and 1921.

### Gifts in Kind

During the month of August an exceptionally large number of co-workers remembered the Bureau with contributions of magazines and newspapers, books, altar linens and sundry other gifts. The list follows:

Lace and linens for altar use, Mission Circle, St. Boniface parish, Quincy, Ill.; 5 cartons clothing, St. Joseph Hospital, Highland, Ill.; Candles, tinfoil, prayer books, newspapers and magazines, Miss Marg. Connelly, St. Louis; newspapers and magazines: Mrs. Jos. Semmelmann, Utica, N. Y.; Miss J. M. Alt, Grand Rapids, Mich.; J. Haubrich, Chicago; P. J. Franken, Springfield, Mo.; Mrs. M. Majerus, St. Cloud, Minn.; Mrs. G. Diersen, Cleveland; Mrs. Mary Wigger, Topeka, Kans.; St. Francis Fraternity of the Ill. Order of St. Francis, Cincinnati; Phil. Steppischnigg, Pittsburg; Anna Ahles, Gilbertville, Ia.; Joseph Offerle, Ft. Wayne; Joseph Schaefer, New York City; Miss Anna Schletzbaum, Atchison, Kans.; Mrs. M. A. Meyer, San Jose, Cal.; Mrs. Julia Wagner, Lastrup, Minn.; John Hecks, Rochester, N. Y.; Mrs. Emily Henkenberns, Cincinnati; Mrs. Ulrich Berens, Walker, Kans.; Jos. Erlenbach, Toledo; Bern. Roth, Waterloo, Ill.; Mich. Cartier, Toledo; Mrs. A. K. Bleck, Milwaukee; Mrs. E. Ringelmann, Albany, N. Y.; Hy. Koehler, Newark; Aug. Lohmeyer, Springfield, Mo.; Mrs. A. Biehlmeier, Holton, Kans.; J. Jirik, Verona, Mo.; Mrs. H. Buhkamp, Hanover, Kans.; Mrs. B. Mussel, Terre Haute, Ind.

### Good Home Life a Preventive of Delinquency.

At the last meeting of the American Sociological Society in Chicago some opinions were uttered which seemed to favor the replacing of the family by other agencies which might do its tasks more efficiently. However, we are not told what those agencies are and how they will work. If we consult other authorities, however, we are informed that home life—that is, real home life and parental training—are some of the best antidotes to juvenile wrongdoing. Thus Professor G. S. Smith in his book, *Social Pathology*, discussing the "psychology of crime," says: "It has been noted that the homeless child easily passes into the delinquent child, and among delinquent children a very large number have lost either one or both parents. It has been observed that American-born children of foreign parents commit rather more than their share of crime. This is due to the break-up of the compact and influential traditions which were the inheritance of their parents and formed the strong influences holding the home together, rendering its existence more secure and its life more coherent." Whether the statement about the larger number of delinquents among children of immigrants can be borne out by accurate statistics or not, the fact remains that well-regulated home and family life is a powerful preservative of those social standards that make for a well-ordered and progressive society. We have only one more instance of modern investigation bearing out and adding new strength to truths taught of old in Christian schools.

A. M.



## Aus dem C. V. und der C. St.

ss Komitee für Soziale Propaganda:

Rev. G. W. Heer, Prot. Ap., Dubuque, Ia.

Rev. Msgr. Dr. Joseph Och, Columbus, O.

as. Korz, Butler, N. J.

W. Theo. Hammeke, Reading, Pa.

W. Wm. J. Engelen, S. J., Toledo, O.

W. A. J. Muench, St. Francis, Wis.

Joseph Matt, St. Paul, Minn.

Q. Juenemann, St. Paul, Minn.

B. Dielmann, San Antonio, Tex.

P. Kenkel, St. Louis, Mo.

Die Central-Stelle befindet sich zu St. Louis; alle Fragen, Briefe, Geldsendungen, usw., für die Central-Stelle oder das Central Blatt richte man an

Central-Stelle des Central-Vereins,

3835 Westminster Place, St. Louis, Mo.

Was man soziale Frage nennt, erledigt sich von selbst, wenn man es mit dem Christenthum in der Christenheit austnimmt.

Fried. Orth.

### Grundsätze sozialer Pflicht.

Feierabend bei dir, und nebenan ein hilfloser Nachbar; eine Paradoxie.

Geh' nicht ins Theater, wenn du jemanden weisst, der an trockenen Brotkrusten nagt.

Geld im Strumpf—ein Diebstahl an der Gemeinschaft.

Auch wer kein Geld hat, darf als anständiger Mensch gelten.

Hüte dich vor allem, was minderwerthig ist! Eitsch kaufen, heisst, einer Inflation der Kultur zustimmen.

Schädlinge muszt du bekämpfen, gleichviel wem Schaden.

Steuerzahlen ist sittlich werthvoll.

Fuer öffentliches Ärgernis fühle dich immer mit-rantwortlich.

Erziehe dein Kind zum Staatsträger.

Wer noch arbeiten kann, gehört nicht in den Ruhesessel des Alters.

DR. TONI WEBER.<sup>1)</sup>

### Einzelmitglieder für den C. V. werben!

Weiterblickende Mitglieder des C. V. haben seit Jahren die Nothwendigkeit betont, unsrer Bewegung die Unterstützung jener Männer und Frauen zu sichern, die zur Zeit keinem unsrer Vereine angeschlossen sind, sich aber für unsre Bestrebungen gewinnen liessen. Fast überall, wo wir Vereine sitzen, ja auch in jenen Städten und auf dem Lande, wo kein dem C. V. angehörender Verein besteht, giebt es Einzelne, denen die Aufgaben, die wir uns gestellt, die Ziele, die wir verfolgen, am Herzen liegen. Solche Männer und Frauen müssen unsrer Vereinigung so oder so eingegliedert werden.

Bisher hat man im allgemeinen der Möglichkeit, die Mitwirkung zu sichern, viel zu wenig Aufmerksamkeit geschenkt, wngleich hier und dort Staatsverbands- und Distriktsverbandspräsidenten gegentlich auf sie verwiesen haben. Nun wird diese Art Mitgliedschaft in der neuen Konstitution des

C. V. schärfer in den Vordergrund gerückt. Sache der Beamten und Mitglieder der Staatsverbände und der einzelnen Vereine wird es sein, durch Anwerben solcher Mitglieder die Bewegung zu kräftigen. Ja, es mag mit der Zeit gerathen erscheinen, einen der Beamten des C. V., oder einen besonderen Ausschuss mit der Förderung dieser Art der Mitgliedschaft zu betreiben.

Die Möglichkeit, durch Anwerben von Einzelmitgliedern unsrer Bewegung neue Kräfte zuzuführen, berührt nun Hr. Korz in einem in der Buffaloer "Aurora u. Christl. Woche" veröffentlichten Aufsatz: "Der Central-Verein und seine neue Verfassung: Mitgliedschaft." Nachdem er darin Verschiedenes über die Staatsverbände und die erhöhte Kopfsteuer ausgeführt, erwähnt er die Verfügung, die für Ehrenmitglieder getroffen worden ist, und fährt fort:

"Eine neue Art Mitgliedschaft sucht der C. V. in solchen Personen, die weder einem Verein noch einem Zweig des C. V. angehören, die aber seiner Arbeit Interesse entgegenbringen und die Sache deshalb unterstützen wollen. Solche unterstützenden Mitglieder (sustaining members) bringen für die Sache des C. V. ein jährliches Opfer von fünf Dollars, und sind dafür bei der Jahresversammlung zu Sitz und Stimme berechtigt. Vereinsmitglieder, die dieser Mitgliederklasse beitreten wollen, können das thun, ohne ihr Verhältnis zum Verein ändern zu müssen."

Durch die Bestimmung, auf diese Weise beitragenden Mitgliedern Anerkennung zu gewähren im C. V., ist die Möglichkeit geboten, viele werthvolle Kräfte für unsre Sache zu gewinnen. Hier und dort werden sich zwar Männer und Frauen finden, die die in einem weiteren Paragraph der neuen Satzungen vorgesehenen Verpflichtungen für "lebenslängliche-Mitglieder" (einmalige Zahlung von \$100.00) erfüllen werden; das Hauptgewicht wird man aber, ausser auf den Ausbau der Vereine und den Anschluss neuer Vereine an die Staatsverbände, auf die Thätigkeit, beitragende Einzelmitglieder ("sustaining members") zu gewinnen, legen müssen. Hr. Korz schliesst daher seinen Aufsatz mit folgenden Sätzen, unter Hinweis auf die Rekrutierung lebenslänglicher Mitglieder und beitragender Mitglieder:

"Die beiden letzten Gruppen der Mitgliedschaft sollten sich rasch füllen; denn, nachdem die Arbeit des C. V. von hoher kirchlicher Seite so sehr belobt worden ist, nachdem ihm die In- und Auslandspresse reichlich Beifall gezollt haben, dürfte man erwarten, dass recht viele sich entschliessen, auch mit beizutragen, damit die Mittel zur Stelle seien, unsre Thätigkeit auszubreiten und zu vertiefen. Gerade auf die unterstützende und lebenslängliche Mitgliedschaft setzen die Führer im C. V. die grösste Hoffnung. In nichtkatholischen Gesellschaften, wie die Academy of Political Science und die American Association for Labor Legislation, wirkt dieses System der Mitgliedschaft schon lange segensreich. Werden die deutschen Katholiken Amerikas dem Exponenten des solidarischen Wirtschaftsystems ähnliche Hilfe und Unterstützung verschaffen?"

Es liegt unseren Führern fern, den C. V. in einen Verein von Einzelmitgliedern umwandeln zu wollen; sie wollen einfach der Hilfe jener nicht länger entbehren, die durch Beiträge und eventuelle aktive Mitarbeit auf der Generalversammlung, wie das Jahr hindurch im engeren Kreise, in der Lage sein werden, unsre Bestrebungen zu fördern. In diese Kategorie gehören, wie erwähnt, Männer und

<sup>1)</sup> Aus der Zeitschrift Der Fels, No. 4, 1925-26.



Frauen, die den bestehenden Vereinen aus irgend einem Grunde ferne stehen, sowie jene anderen, die, obwohl sie bereits als Vereinsmitglieder ihren Obliegenheiten nachkommen, ein Übriges thun wollen für die katholische Aktion, wie sie der C. V. vertritt.

Überall im Lande sollten nun herzhaftere Anstrengungen gemacht werden, auf dem angegebenen Wege unsern Bestrebungen neue Kräfte zu werben und neue Hilfsquellen zu erschliessen.

### C. V. von Pennsylvania fördert Sammlung einer Bonifatius Burse für das Missionswerk.

Die Vollendung der Sammlung einer St. Bonifatius Burse zum Besten des Missionswerkes, und zwar unter besonderer Berücksichtigung der Catholic Foreign Mission Society of America zu Maryknoll, N. Y., ist vom Central Verein von Pennsylvania in Angriff genommen worden. Auf der zu Pottsville am 21. bis 24. August abgehaltenen Generalversammlung empfahl Rev. Th. Hammeke, Pfarrer der St. Paul Gemeinde zu Reading, die Sammlung. Er wies darauf hin, dass während andere Bursen des Maryknoller Seminars schon längst vollendet worden seien, die St. Bonifatius Burse, die von Deutschen angefangen worden, noch auf dem alten Punkte stehe und nicht über etwa \$360.00 scheine hinauskommen zu können. Er beobachte diese Thatsache mit einem gewissen Unwillen, so oft er die Zeitschrift der Catholic Foreign Mission Society zu Maryknoll, "The Field Afar" lese. Es sei das eine Schande für die deutschen Katholiken unseres Landes, er beantrage daher, dass Pennsylvanien mit gutem Beispiele vorangehen und auch den C. V. auffordern solle, die St. Bonifatius Burse aufzubringen.

Trotz gewisser Einsprüche des Leiters der Central-Stelle stimmte die Versammlung begeistert dem Vorschlag Rev. Hammekes zu. Beiträge in der Höhe von rund \$500.00 wurden gezeichnet; sogleich bezahlt wurden \$301.00; seither gingen bei der C. St. weitere \$75.00 ein. Bezahlte haben:

A. J. Zeits, \$100.00; Rev. N. N., \$50.00; Corn. Weber, Fr. Krantz, und Rev. Theo. Hammeke, je \$25.00; Geo. Ortwein, \$20.00; Chas. Klitsch, F. Immekus, Fr. Gottschall, je \$10.00; A. Jennemann, Wm. Minger, Ant. Osada, J. Krim, Th. Hee, E. Bucher, P. Weber, J. Post, Rev. J. Morgenthaler, J. Bergmaier, A. Schulmeister, J. Trotter, J. Wiesler, Jr., C. Roth, H. Becker, je \$5.00; M. Waldtrauer, \$4.00; Jos. Hartdegen und Al. Becker, je \$1.00. zusammen \$346.00.

Versprochen haben: Anton Loeper, \$100.00; John Eibeck, \$25.00.

Somit stehen nun für diesen Zweck bereits \$376.00 zu Verfügung, während die übrigen versprochenen Summen ohne Zweifel demnächst werden einbezahlt werden. Dabei will man es in Pennsylvania jedoch nicht bewenden lassen. Auch während des Jahres soll für diese Burse agitiert werden, und, wenn die nächstjährige Konvention des C. V. so beschliesst, im ganzen Lande. Ganz gleich ob dieser besondere Zweck einen Grossteil unsrer Mitglieder ansprechen wird oder nicht; sicher ist das Vorgehen der Pennsylvanier ein Beweis lebhaften Interesses für das Missionswerk. Und dieses Interesse muss überall in unsern Reihen gefördert und gekräftigt werden.

### Aus den Verhandlungen eines Distriktsverbandes.

Von der Thätigkeit mehrerer im Distriktsverband II. des C. V. von Wisconsin zusammenwirkender Vereine, sowie von der des Verbandes selbst, entwirft Hr. Peter Mannebach, Sheboygan, Präsident des genannten Verbandes, in einem an die C. St. gerichteten Schreiben ein anschauliches. Bild. Es heisst darin:

"Die Thätigkeit in unsrem Verbands ist eine rege. Die Präsidenten der angeschlossenen Vereine berichteten auf unsrer in Decada abgehaltenen Quartal-Versammlung über den Gewinn an neuen Mitgliedern. Der St. Peter Claver Verein, der St. Johannes Jünglings-Verein und der St. Bonifatius Verein, sämtlich in Sheboygan, sind in stetigem Wachsen begriffen. Der erwähnte Jünglingsverein nahm jüngst die Einführung von 30 Mitgliedern vor. Allerdings haben die Vereine in den Landstädten nicht dieselbe Gelegenheit, ihre Mitgliederzahl zu vermehren wie jene in der Stadt, aber alle unsre Vereine halten sich auf der Höhe.

"Beschlossen wurde auf der Versammlung, dass in den einzelnen Vereinen intensiver gearbeitet werden müsse für das Verständniss für C. V. und C. St. Ausserdem will der Verband mitwirken bei der Gründung und Festigung eines neuen Vereins in St. Nazianz, wo die Vorbereitungen bereits ziemlich weit vorgeschritten sind. Dann wollen die Vereine vor dem Seminar der Salvatorianerväter zu St. Nazianz eine Statue errichten zur Erinnerung an die erste Wallfahrt des Distriktsverbandes zur Kapelle der Mutter Gottes von Loretto; ferner wollen sie mithelfen, die nöthigen Gelder zum Neubau des Seminars aufzubringen. Zudem haben sie beschlossen, auf Verbandskosten in den öffentlichen Bibliotheken in Sheboygan und Manitowoc katholische Zeitungen und Zeitschriften aufzulegen. Des weiteren bestimmte die Versammlung, dass fortan dem Pfarrer der betr. Gemeinde, in der die Distriktsversammlung stattfindet, jedesmal \$5.00 bewilligt werden für unvorhergesehene Auslagen."

Ein Verband, der auf seinen Tagungen auf solche Weise den intelligenten Willen, eine Anzahl, das Vereinsleben, das kirchliche Leben und bis zu einem gewissen Grade das öffentliche Leben berührende Angelegenheiten zu fördern, wird ohne Zweifel auf die angeschlossenen Vereine einen weitreichenden Einfluss auszuüben vermögen. Nebenbei bemerkt: man hat in diesem Falle kein einziges Thema berührt, das nicht auch bei der "Jugend" Interesse finden solle.

### Das C. B. in Bibliotheken einführen!

Unserem oft ausgesprochenen Wunsche, dass unsere Vereine das Central-Blatt in öffentlichen Bibliotheken einführen und wenn nöthig dafür bezahlen sollten, hat nun der 12. Distrikt des Central-Vereins von Wisconsin in hochherziger Weise entsprochen. Er abonnierte auf nicht weniger als vier Exemplare unserer Zeitschrift, die von nun an in der Hauptbibliothek der Stadt Milwaukee und in drei ihrer Zweigbibliotheken aufliegen wird.

Ausserdem beauftragte uns der Sekretär jenes Verbandes, Hr. Chas. F. Hallaska, auch ihm das Central-Blatt zu schicken, indem der Distrikts-Verband beschlossen habe, der Sekretär solle wichtige Aufsätze daraus in den Versammlungen vorlesen, die sodann erörtert werden sollen. Soll unser Motto: "weder Kapitalismus noch Sozialismus, sondern Solidarismus" verwirklicht werden, so muss dem Central-Blatt eine viel weitere Verbreitung werden als die es ist, die es heute geniesst.



### Aus unserer Missionspost.

Ich habe mich herzlich gefreut über Ihre liebe Briefe, die ich seit langem schon mit Schmerzen erwartete, weil ich in grosser Geldnoth mich befinde," schreibt der Apostolische Missionar Franz aus Laiwu in der chinesischen Provinz Shan-si, unterm 20. Juli. "Der Central-Verein kann mich doch nicht im Stiche lassen, dachte ich immer, der liebe Gott hat uns wieder durch Ihre gütige Vermittlung geholfen. Möge er nun auch unsere Gebete für Sie, den geschätzten Central-Verein und für die lieben Geber erhören und Ihnen hunderttausendfach vergelten!" Ausserdem dankt der Missionar "für die neue, sehr werthvolle Ausgabe von Zeitschriften, die mir gerade zur Sommerzeit sehr willkommen war."

Am selben Tage schrieb uns auch ein anderer Missionar in Shantung, Pater Lullus. Er erklärt, er könne die ihm gesandte Gabe dieser Zeit der Theuerung und Noth gut gebrauchen. Wir hatten hier nämlich, berichtet er, eine furchtbare Trockenheit, bis zum 11. Juli kein Regen! Die Weizenernte brachte kaum halben Ertrag, die Aussaat für die so wichtige Herbst-ernte war bis zum 11. Juli noch nicht gemacht! Das Getreide stieg ganz furchtbar im Preise, und wir mussten alles Getreide für den Unterhalt unserer Missionsschulen hier für theures Geld einkaufen! Umsonst kam am 11. Juli endlich Regen, so dass die Leute wenigstens Bohnen und Mais säen konnten für Sorgho und Hirse, das tägliche Brot der ärmlichen Leute, war es zu spät zu säen. Ob die Maisen und der Mais bis Oktober noch was Ertrages werden, ist auch noch sehr fraglich, besonders hier in China! Die kahlen, unbebauten Felder boten einen traurigen, niederdrückenden Anblick; nun wird es hoffentlich bald grün auf den Feldern, und schenkt der liebe Gott den armen Leuten wenigstens so viel, dass sie sich redlich ernähren können und nicht zu hungern brauchen!"

Das Gesuch des hochw. P. Gilbert Reiter, zu Laiwu, in der chinesischen Provinz Hunan, auch gelegentlich Zeitschriften zukommen zu lassen, ist so recht die Bedeutung dieser Thätigkeit der Mission, die seit über zehn Jahren bereits eine ganze Reihe von Glaubensboten mit derartigem Lesestoff versorgt. Pater Reiter schreibt nämlich:

Wie bekannt sind mir zwar heute noch die werthen Namen der Herren des "Bureau of the Central Verein," aber unbekannt konnte mir bleiben ihre Selbstlosigkeit und Güte, wodurch der werthe Verein durch Zusendung von Zeitschriften an arme Missionäre das harte und schwere Los derselben mit gar manchem Plauderstündlein mildert und erfreut. Man muss wohl selbst in der Fremde leben, allein irgendwo in der weiten Welt draussen, in der bisher unbekannten Ideenwelt, wo eine neue Sprache und Gebräuche noch ganz oder doch fast ganz noch unbekannt klingen, um völlig begreifen und verstehen zu können, wie lieb und theuer einem eine Zeitschrift ist im Exil, oder doch in bekannten Lauten, die noch dazu erzählen wissen von Kämpfen und Ringen und von anderen Missionären auf der weiten Welt und von ihrer Arbeit und dem Mitgefühl in der Heimath. Da der verehrte Verein schon so viele solcher armen Missionäre mit "gratis Zeitschriften" beglückt, so erlaube ich mir

die herzliche Bitte, auch meiner manchmal zu gedenken durch Zusendung des einen oder anderen Blattes."

### Das Hilfswerk.

Die Friedensstifter, die im Jahre 1918-19 Operationen ausführten am Körper der alten Dame Europa, ungefähr mit der Kenntnis und dem Geschick, die ein Schweinemetzger bei einer am menschlichen Körper auszuführenden Operation beweisen würde, haben dem Masse menschlichen Jammers, das der Krieg bereits gefüllt hatte, noch manchen bitteren Tropfen hinzugefügt. Was die sog. Minderheiten heute leiden, werden die Geschichtsforscher zukünftiger Zeiten einst mit schroffen Worten als Folgen einer der grossen Sünden der Geschichte darstellen.

Mit besonderer Vorliebe hilft die C. St. auch heute noch, wenn es ihr möglich ist, Glaubens- und Stammesgenossen, die unter die Fuchtel der Sieger gerathen sind. Wie sehr die gewährte Hilfe geschätzt wird, beweist ein Brief aus einem Winkel von Cech. Schlesien, dem wir Folgendes entnehmen:

"Sie können es uns glauben, dass Ihre Liebesgaben hier bei uns Armen wirklich Himmelsgaben sind, die wir auf sparsamste verwenden. Wenn Sie wüssten, wie die Sorge mein Herz bedrückt, wenn ich meine lieben Schwestern arbeitsfähig erhalten, unsern vielen Armen helfen will! Alles ist seit dem unglückseligen Weltkrieg so theuer geblieben, auch Mehl, Milch, Fett und Zucker, was man nothwendig zum einfachsten Kochen braucht. O wie bin ich da für jede Liebesgabe so innig dankbar! Recht herzlich bitte ich Sie wenn es Ihnen möglich ist, wieder an uns gütigst zu denken! Wir haben soviel arme, so viele arme Kinder und unsern eifrigen, ärmsten Hochwürdig. Herrn Erzpriester, der sich in Arbeit und Sorge verzehrt!"

\* \* \*

Öfters bereits wurde von uns auf die kleine deutsche Kolonie zu Endje in Bulgarien, deren Pfarrer, Pater Krings, und die dortigen Benediktinerinnen hingewiesen. Auch ward beiden im Laufe der letzten Jahre manche Unterstützung durch die C. St. zuteil. Dass diese Gaben Würdigen zugewendet wurden, beweist das Urtheil eines holländischen Protestanten, der, wie die "Köln. Volkszeitung" mittheilt, nach einem Besuch des Klosters zu Endje berichtet:

"Das Dorf Endje liegt ungefähr 15 Kilometer von Schumla, in einem abgelegenen aber gesunden Landstrich. Die paar hundert Bewohner setzen sich aus Türken, dann aus einigen Bulgaren und einer Anzahl deutscher Familien zusammen. Die letzteren haben sich in der Nähe des Klosters niedergelassen. Die Klostergebäude sind einfach und von einer Sauberkeit, die umso mehr auffällt, wenn man den Zustand der bulgarischen Dörfer damit vergleicht. Die kleine Schule der Schwestern hat zwei Klassen, für Anfänger und für Fortgeschrittene. Waisenkinder finden im Kloster Aufnahme. Die Arbeit dieser Missionsschwestern, die gute Aussichten hat, verdient alle Hochachtung, und ich kann nur wünschen, dass an vielen Orten im Ausland solch kleine kulturellen Brennpunkte entstehen. Diese werden dem deutschen Namen soviel Ansehen verleihen, wie es bei den Benediktus-Schwestern der Fall ist."

\* \* \*

Dank der ihr von dem hochw. Bischof Tihen, Denver, mehreren Priestern und der Benedictine Press in St. Benedict, Ore., gewährten Unterstützung, ist es der C. St. noch immer möglich Stipendien nach Europa gelangen zu lassen. Wie sehr diese Hilfe gewürdigt wird beweist einmal die Aus-



serung des hochwst. Hrn. Joseph Gross, Bischof von Leitmeritz in der Czecho-Slowakei, der unterm 24. August schreibt:

"Jeder Ihrer Briefe ist ein Freudenbringer für mein sonst tiefbekümmertes Herz. Der Herr vergelte Ihnen Ihre Liebeswerke mit hundertfacher Freude!"

Zum andern berichtet Domherr Oskar Stoff, Propst der Propstei Kirche zu Königsberg i. Pr., in seinem Dankschreiben:

"Bei der allgemeinen schweren Wirthschaftslage ist es unmöglich, für 5 Herren Messstipendien zusammenzubringen. Mein jüngster Kaplan hatte schon seit Wochen keine Stipendien mehr gehabt. Ebenso der fünfte, der nicht bei mir ist, sondern in einer Vorstadt sitzt. Die Dankbarkeit meiner Herren ist sehr gross, und auch ich spreche Ihnen allerherzlichsten Dank aus für diese erste Hilfe, und ich verbinde damit die herzliche Bitte, unser auch weiter nicht zu vergessen."

Ähnlich lautende Schreiben treffen aus allen Theilen Deutschlands bei uns ein. Auch Kleider erbittet man wieder von uns. Solche können jedoch nur dann angenommen werden von der C. St., wenn man ihr zu gleicher Zeit Geld schickt zur Bestreitung der hohen Transportkosten. Im verflossenen Geschäftsjahr verausgabten wir, trotz anhaltender Geldknappheit, mehr für das europäische Liebeswerk als wir einnahmen, eben weil wir Porto und Frachtkosten aus unserer Kasse bezahlten.

\* \* \*

Aus einem Briefe des hochwst. Christian Schreiber, Bischof von Meissen, der uns unterm 6. August d. J. schreibt:

"Wir befinden uns gegenwärtig in einer besonders schweren Nothlage: Ende Juni d. J. wusste die Bisthums-kasse noch nicht, ob sie die am 1. Juli fällig werdenden kargen Gehälter unserer Geistlichen im Bisthum Meissen auszahlen könnte. Mit Mühe und Noth haben wir doch noch die nöthige Summe zusammengebracht. Jetzt stehen wir wieder vor der Frage, ob wir für den nächsten Monat die ganze Summe oder nur einen Theil aufbringen können. Das ist ein Nothstand, wie er im ganzen übrigen Deutschland seines gleichen sucht. Angesichts dieses Nothstandes sind uns amerikanische Stipendien als Beihilfen für unsere armen Priester begreiflicherweise sehr willkommen."

## Aus den Staatsverbaenden

### Pennsylvania Zweig des C. V. hält brillante Tagung ab.

Die am 21. bis 24. August zu Pottsville abgehaltene Generalversammlung des C. V. von Pennsylvania darf geradezu als brilliant bezeichnet werden. Es herrschte dort nicht nur ein Geist der Arbeitsfreude vor, wie wir ihn auf vielen von unsren Versammlungen zu finden gewöhnt sind, sondern auch ein grosszügiger Geist, der sich an das Kleinliche nicht stört sondern mit klarem Blick das Grosse erkennt und es mit Ernst zu fördern bereit ist. So waren nicht nur die Vorbereitungen, die das Lokalkomitee getroffen, grosszügig, sondern auch in den Beratungen wandte man sich den vorliegenden Fragen mit einem Eifer zu, der auf's Ganze ging. So wurde z. B., trotzdem der Verband gegenüber der Sammlung für den Stiftungsfonds der C. St., noch ansehnliche Verpflichtungen hat, eine Sammlung für eine Burse für das Missionshaus Maryknoll in New York begonnen, während andererseits alle Anstrengungen gemacht werden sollen, auch den übrigen Verpflichtungen nachzukom-

men. Und während rund zweitausend Dollars für den Stiftungsfonds abgeliefert wurden gab das Lokalkomitee das Versprechen ab, weitere \$400.00 dieser Sammlung zuzuführen. Sodann zeugen von Lebenskraft und dem Bestreben, weiter zu bauen die Thatsachen, dass zwei Gemeinden und sechs Zweige der Knights of St. George für den Verband erworben worden sind und dass man die Kopfsteuer erhöht hat. Auf welches Mass die ganze Veranstaltung zugeschnitten war, ergiebt sich bereits daraus, dass Se. Eminenz Kardinal Dougherty sich an der Konvention betheilte und das Pontifikalamtzelebrierte, dass zahlreiche Prälaten und Priester anwesend waren, und dass eine prächtige Parade stattfand, während der Konventionsfonds nicht weniger als \$4000 betrug. Die Festgemeinde war die Johannes Gemeinde, deren Pfarrer der verdiente hochw. F. W. Longinus ist, dem Rev. F. Karl als Assistent zur Seite steht.

Aus Rücksicht auf den Empfang, der am Samstagabend Sr., Eminenz bereitet wurde, heilt man die übliche Sitzung des Exekutivkomitees erst am Sonntagabend ab. Der Empfang gestaltete sich zu einer prächtigen Demonstration. In der Sonntag früh abgehaltenen Begrüssungsversammlung bewillkommneten das Lokalkomitee sowie die Geistlichen Führer die Delegaten. Zudem wurde auch der präsident des C. V., Hr. Korz, eingeladen, die Versammlung zu begrüßen. Den wichtigsten Willkommengruss entbot der Bürgermeister Pottsvilles, Hr. Lam Pritchard. Bei dem Pontifikalamte hielt der hochw. I. Carl Bruehl, vom St. Charles Seminar zu Overbrook, eine Festpredigt über das Königthum Christi. Die Massensammlung am Nachmittag, die im Hippodrome stattfand, gestaltete sich zu einer bedeutungsvollen Demonstration. Ein Chor von 200 Stimmen trug mehrere schöne Nummern vor. Die Hauptreden hielten Hr. Cornelius O'Brien, Rechtsanwalt, über "Catholicity in American Citizenship," der hochwst. Msgr. F. Schlatter, über d. Hl. Franziskus von Assisi, und Rechtsanwalt Claire Ferty, von Philadelphia, über "Destruction of Legislation by Means of Law."

In Pennsylvania hat man es verstanden, Distrikts- bez. County- oder Lokalverbände zu gründen und am Leben zu erhalten. Die von Vertretern dieser Verbände eingereichten Berichte verleihen der Montagsversammlung stets eine ganz besondere Note. Von den Beamten schriftlich unterbreitet und mündlich erklärt, gewähren sie ein wahrheitsgetreues Bild der Thätigkeit oder Unthätigkeit der einzelnen Verbände. Es berichteten bei dieser Gelegenheit der Philadelphia Distriktsverband, der Allegheny Zweig des Verbandes, der Lecha-Thal Verband, der Schuylkill County Zweig, und zwei Vereine in Lycoming County. Richtgebend für die Konvention war die Botschaft des Präsidenten Hrn. John Eibeck, der seine Berichterstattung und seine Empfehlungen wie folgt gruppierte: (1) Organisationsarbeit; (2) Legistatur; (3) Bonifatius-Feiern; (4) Central-Verein und Central-Stelle; (5) unsre Monats-Briefe; (6) Kosten und andere Beiträge; (7) Stiftungsfonds der C. St.; (8) Herbe Verluste; (9) persönliche Thätigkeit.

Nicht geringe Freude löste die Mittheilung aus, dass Se. Eminenz Kardinal Dougherty für ein weiteres Jahr das Protektorat über den Staatsverband übernommen habe. In einem an den bisherigen Geistlichen Berater Rev. H. J. Steinhagen gerichteten Schreiben erklärte der Kardinal: "... Gestatten Sie mir zu sagen, dass es mir ein Vergnügen sein wird, als Protektor des Central-Vereins ... zu fungieren für das am 21. August 1926 beginnende Jahr." Erwähnt zu werden verdient ausserdem das Referat des Hrn. F. W. Immekus über Laienexerziten; die Ansprache des Hrn. Korz, Präsident des C. V., über die geplante Rompilgerfahrt des Vereines; das Referat des Leiters der Central-Stelle über die Thätigkeit; der Bericht des Staatsverbandspräsidenten Hrn. Eibeck über den Konvent des C. V. in Springfield.



Ansprachen hielten die hochw. Herren F. Karl, Wille, Th. Hammeke, Reading, Jos. Ruebsamen, ausburg, Prälat F. Schlatter, Vertreter des Bonifatiusvereins. Von besonderer Bedeutung waren die Diskussionen über die Kopfsteuer und ihre endgültige Erhöhung auf 10 Cts., um vor allem die Forderung des Central Vereins (Kopfsteuer) erfüllen zu können; der Beschluss, mit erneutem Aufruf die Sammlung für den Stiftungsfonds fortzusetzen; die weitere Entschliessung, durch Monatsbriefe den Delegierten und durch Agitationsreisen die Organisation zu vertiefen und auszubreiten; der Bericht des Vorsitzenden des Legislativkomitees, Hrn. Leonard Boehm, über die Verhandlungen dieses Ausschusses; die Anregung des Hrn. J. R., der Verband möge sich der Erhaltung der Grabsteine des edlen Missionars Gallitzin zu Loretto annehmen; diese und andere Angelegenheiten fesselten die Aufmerksamkeit der Delegierten während der Konventionen.

Ausserdem wäre noch der Beschluss zu erwähnen, die Resolutionen der Springfielder General-Versammlung des C. V. anzunehmen, jedoch unter Hinzufügung einer weiteren Entschliessung über politische Korruption. Das nächste als geringstes Moment wäre sodann noch die Wahl des Referats des hochw. John Beierschmidt, J. R., Philadelphia, über das grosse Bedürfnis einer unterrichteten, intelligenten katholischen Jungmannschaft. Ferner nahm auch das am Montag abend abgehaltene mit bedeutendem Aufwand vorbereitete Bankett, mit welchem ein erfreulicher Verlauf.

Es dürfte in etwa einen Einblick in die Vielseitigkeit der Erörterungen und Verhandlungen der Konventionen zu gewähren; bedenkt man, dass dabei rund \$2000.00 an Mitgliedsbeiträgen, einer persönlichen Gabe von \$100.00 von H. J. Steinhausen für den Stiftungsfonds zusammenkamen, \$381.00 für das Missionswerk (Maryknoll-Burse), einen Beitrag von \$300.00 für die C. St., und zu alledem der Frauenbund in getrennter Veranstaltung das Organisationswerk und die Caritas zu fördern bestrebt war, dann kann man sich ein Bild machen von der arbeitsreichen, grosszügig geplanten und erledigten Jahresversammlung, die zugleich den Abschluss eines erfolgreichen Jahres bildete und der Auftakt zu einem neuen Jahre zielbewusster Thätigkeit sein soll.

Der Verband auf die ihm seit mehreren Jahren von Rev. H. J. Steinhausen, Philadelphia, gewährte Unterstützung verzichten; aus Gesundheitsrücksichten wegen, auf eine Wiedererwahlung zu verzichten, hat er seinen eifrigen Vater C. Moosmann, Pittsburgh, einen würdigen Nachfolger erhalten. Die gewählten Beamten sind: Präsident: John Eibeck, Bellevue; Vize-Präsident: Hermann Spiegel, Bethlehem, und Jacob Post, Wille; Prot. Sekretär: George D. Fichter, Allentown; Finanz-Sekretär: John Wiesler Jr., Philadelphia; Kassier: Henry Becker, Bethlehem. Die vom Präsidenten ernannten Mitglieder des Exekutiv-Ausschusses sind: Frank Stifter, Carnegie; Anth. J. Zeits, Philadelphia; J. Orthwein, Bethlehem; A. K. Geiselhart, Johnstown; J. Vogel, Reading.

### Beschlüsse der Staatsverbände.

Die Generalversammlung des C. V. von Pennsylvania nahm die Beschlüsse der Springfielder Konvention des C. V. an, unter Hinzufügung einer weiteren Resolution über politische Korruption. Sie lautet:

Die Tageszeitungen und Monatschriften haben in den letzten Monaten die bei der jüngsten Senatoren-Primärwahl's Licht gekommenen Skandale veröffentlicht haben, die vermässigen Geldbeiträge gewisser Einzelnen und Korruptionen zu den Kampagnenfonds enthüllt, den Millionen von Millionen von Stimmen zu gewinnen, die Korruption und den "Graft" an hoher und niedriger Stelle. Angesichts solcher Zustände ist es Männern von Charakter und guten Sitten, die zudem von gesunden politischen Grundsätzen geleitet werden, unmöglich, sich mit dem Versuch auf Erfolg um ein Amt zu bewerben, wenn sie selbst reich sind oder sich der Unterstützung von einzelnen reicheren Männern oder mächtiger Kor-

ruptionen erfreuen; geniessen sie aber solche Unterstützung, dann sind ihnen die Hände gebunden bei ihren Bestrebungen um die Förderung des Gemeinwohls. Beamte werden nicht mehr auf Grund ihrer Fähigkeiten oder Verdienste zu öffentlichen Ämtern gewählt.

"Die Wähler selbst sind für diesen Missbrauch der Geldmacht ernstlich zu tadeln. Sie sollen solche Männer als Kandidaten aufstellen und zu Ämtern wählen, die sich durch ihren Charakter oder ihre Leistungen als Bürger erwiesen haben, die für das Allgemeinwohl begeistert sind, oder die durch ihre Amtsverwaltung das Vertrauen und die Unterstützung ihrer Mitbürger erworben haben und die der Fluth besudelten Geldes nicht bedürfen, um in ein Amt gewählt zu werden."

### Aus den Distriktsverbänden.

Eine imposante, sehr gut besuchte Versammlung hielt der Lecha Thal Verband des C. V. von Pennsylvania am 8. August in East Mauch Chunk ab. Morgens wurde ein feierliches Hochamt zelebriert, bei dem Rev. J. Assmann, East Mauch Chunk, die Predigt hielt. Nachmittags war Geschäftsversammlung der Männer und Sondersitzung der Frauen, auf die die Massenversammlung folgte. In der Geschäftsversammlung, die Präsident Hr. Hermann Spiegel leitete, kam die Unterstützung der C. St. und die Förderung der Sammlung des Stiftungsfonds zur Sprache. Eine Resolution verurtheilt die Kirchenverfolgung in Mexiko. — In der Massenversammlung hielt Rev. Assmann die Hauptrede über die Zustände in Mexiko; Rev. J. Ostheimer, Northampton, referierte über die Generalversammlung des C. V. in Springfield, und Rev. F. Karl, von Pottsville, über die Nothwendigkeit der Organisation. — Die bisherigen Beamten des Verbandes wurden wiedergewählt.

Der Milwaukee'er Distriktsverband bereitete auf den 12. September eine Wallfahrt nach Holy Hill vor. Letztes Jahr nahm die Pilgerfahrt einen sehr schönen Verlauf. — Der zweite Verband des C. V. von Wisconsin wird heuer ebenfalls eine Wallfahrt abhalten, und zwar nach St. Nazianz. Mit dieser Fahrt soll eine Katholikenversammlung verbunden sein. — In Brillion werden Vorbereitungen auf eine grössere Versammlung getroffen, bei der Hr. H. A. Schmitz, Appleton, und Hr. J. M. Sevenich, Milwaukee, Ansprachen halten sollen. — Die beiden genannten Herren waren die Redner auf einer Versammlung des dritten Distriktsverbandes, die in St. Michael's stattfand, und zu der sich 1500 Theilnehmer eingefunden hatten. Hr. Schmitz schilderte das Wirken des C. V. in der Vergangenheit wie seine neueren Aufgaben, während Hr. Sevenich sich über das Thema: Kirche und Landleben verbreitete.

In Missouri werden zur Zeit Versammlungen der Distriktsverbände Kansas City und St. Charles County vorbereitet, mit denen Feiern des Festes des Königthums Christi verbunden sein werden. Auch in St. Louis plant man eine solche Feier, bei der auch der 700. Jahrestag des Todes des Hl. Franziskus von Assisi begangen werden soll. In einer im August abgehaltenen Versammlung dieses Verbandes behandelte Hr. A. Brockland, Hilfsdirektor der C. St., die Vorgeschichte der gegenwärtigen Lage in Mexiko. Die Versammlung fand in der St. Andreas Gemeinde statt.

### Zweig der Kolping Society in Detroit gegründet.

Ende Juli wurde in Detroit in einer im Marien Hospital abgehaltenen Versammlung ein Kolping Verein mit 20 Mitgliedern ins Leben gerufen. Die hochw. Herren Hueth und Nattermann, Generalpräsident bzw. Generalsekretär der internationalen Kolpingvereine, die dem Eucharistischen Kongress der Generalversammlung des C. V., und dem Kolpingtage in Cincinnati beigewohnt hatten, nahmen an der Sitzung theil; Rev. J. Assmuth S.



J., New York, Rev. Peter Dietz, Leiter des Milwaukee Vereins, Rev. H. Kaufmann, Kaplan am Marien Hospital, und die Herren H. Andries und G. Bilot, vom Staatsverbande Michigan, waren ebenfalls erschienen.

Dem hochw. Bischof Gallagher wurde ein Gesuch unterbreitet, einen Präses zu ernennen. Die Beamten sind: Senior: Gerard Wegener; Sekretär, Franz Busch; Schatzmeister, And. Sauter.

Der St. Peters Verein in Omaha war auf der diesjährigen Versammlung des C. V. vertreten, und zwar durch Hrn. J. Nachtigall, der in der Juli-Versammlung seines Vereins Bericht erstattete über die Tagung.

Während Hrn. Nachtigall der Dank des Vereins ausgesprochen wurde, kam auch der Wunsch zum Ausdruck, der Verein möchte doch auch in Zukunft zu den Tagungen des C. V. Delegaten entsenden.

## Beschlüsse der 70. Generalversammlung des C. V.

(Schluss)

### Fürsorge für die schulentlassene Jugend

Im Hinblick auf die Jahrhundertfeier des Todes des Hl. Aloysius, des Schutzpatrons der Jugend, lenken wir von neuem die Aufmerksamkeit unsrer Mitglieder auf das Problem der Fürsorge für die schulentlassenen Knaben und Mädchen. Wiederum betonen wir die Wichtigkeit und Nothwendigkeit, Vereine oder Klubs für katholische Knaben und Mädchen zu gründen und zu unterhalten. In den auf ihre Entlassung aus den Elementarschulen folgenden Jahren, bis zu jener Zeit, da sie sich den Jünglings- und Jungfrauenvereinen oder Sodalitäten anschliessen können, zu einer Zeit also, da sie guten und schlechten Einflüssen besonders zugänglich sind, bleiben sie sich selbst überlassen. Während dieser Jahre entwickeln Jugendliche Charaktereigenschaften und Lebensgewohnheiten, machen sie Bekanntschaften und schliessen Freundschaften, deren Einfluss sie häufig durchs ganze Leben begleitet. Weil ihnen vielfach Klubs oder andere Vereinigungen, unter katholischer Leitung stehend, nicht zur Verfügung sind, finden sie häufig Aufnahme in Vereinigungen, die, wenn sie auch nicht ausgesprochen kirchenfeindlichen Charakters sind, dennoch Gelegenheiten bieten, die für Glauben und gute Sitte leicht verhängnisvoll werden können.

Deshalb empfehlen wir, wo solche nicht bereits bestehen, die Gründung und Förderung von Klubs und Vereinen für unsre Knaben und Mädchen unter katholischer Ägide. Nothwendiger Weise werden sich solche Vereine nicht nur die Pflege der Religion zum Ziele setzen, sondern auch für angemessene Erholung der Mitglieder sorgen, und zwar unter Bedingungen, die fördernd auf das Seelen- und Tugendleben der Jugend einwirken würden.

### Die steigende Fluth der Unsittlichkeit.

Während wir ernstlich bestrebt sind uns selbst zu vervollkommen und die Gesellschaft zu reformieren, dürfen wir nicht übersehen, dass neue, dem christlichen Sittengesetz widersprechende Normen der Sittlichkeit langsam aber unaufhörlich den Denkgeist der heutigen Generation beeinflussen und, in die Praxis umgesetzt, sogar die letzten Spuren des Christenthums aus dem Gedankenkreis und den Handlungen der Einzelnen, wie aus Familie, Gesellschaft, und dem öffentlichen Leben verbannen.

Infolgedessen macht sich sowohl auf der Bühne als auch im Kino, in Strandbädern und bei anderen öffentlichen Lustbarkeiten nur zu allgemein der Tiefstand der Moral bemerkbar.

Bereits die Zeit der Bewerbung und des Brautstandes

wird vielfach miszbraucht, während die Ehe nur noch zur Befriedigung sinnlicher Begierden da zu sein scheint, wobei die Gesetze Gottes in offenkundiger Weise missachtet und Füßen getreten werden. Das Verbrechen des Kindermordes, die schändliche Geflogenheit, den Ungeborenen das Recht zu leben zu verwehren, schreit um Rath zum Himmel, die unnatürliche Mutter anklagend, und ebenso jene gewissenlosen Ärzte, Hebammen, Krankenwärterinnen und Apotheker, die zu so schändlichen Vorhaben rathen oder es befördern.

Unzüchtige und verführerische Kleidermoden bedrohen die Sittlichkeit beider Geschlechter. Zudem setzen sie die Frau in der Achtung des Mannes herab und berauben sie jener Vorrechte, die der christlichen Frau zugestanden worden auf Grund der Würde, welche sie infolge der Reinheit und der Verdienste der unbefleckten Mutter des Herrn erlangt hat.

Auch im Geschäftsleben macht sich der Einfluss dieser neuen Moral in einem solchen Masse geltend, dass es einem redlichen Jünger Christi schwer wird, sich auf diesem oder ähnlichen Gebiete zu bethätigen, und dass das siebente und zehnte Gebot treulich zu befolgen.

Indem wir diese Zustände beklagen und unsere Volkskraft daran wenden wollen, sie abzubestellen, fordern wir alle unsere Mitglieder, die Männer sowohl als auch die Frauen, auf, diesem Neuheidenthum und allen Übelständen, die daraus entstehen, machtvoll Widerstand zu leisten, und seine Einflüsse zu bekämpfen, und zwar nicht nur in ihren Familien, sondern auch in der Gesellschaft, wo es das öffentliche und das wirthschaftliche Leben beeinflusst.

### Die Sesquicentenarfeier der Unabhängigkeitserklärung

Bei Gelegenheit der Feier des 150. Jahrestages der Unterzeichnung der Unabhängigkeitserklärung, da das ganze Land seiner Freude und seinem Danke für dieses hochbedeutsame Dokument Ausdruck verleiht, ist angebracht, dass auch der Central Verein auf seiner allgemeinen, in Springfield, Ill., der Stadt Abraham Lincolns, abgehaltenen Tagung, sich den Mitbürgern anschliesst. Und zwar nicht nur dadurch, dass er an die Feier hinweist, sondern auch indem er öffentlich den Danksschuld bekennt, die wir den Urhebern dieses Schriftstückes gegenüber besitzen.

Den ihr von der Unabhängigkeits-Erklärung vorgezeichneten Richtlinien folgend, hat sich unsere Nation innerhalb 150 Jahren aus einer unbedeutenden, um ihre Existenz kämpfenden Gruppe von Kolonien zu einem Staatenbunde entwickelt, der heute unter den mächtigsten Staaten der Welt mit an erster Stelle steht. Von dem Augenblicke an, als John Carroll von Carrolltown seinen Namen neben den Jeffersons und anderer an die Freiheitserklärung unsres Landes stellte, haben katholische Männer einen nicht unbedeutenden Antheil an der Entwicklung unsres nationalen Lebens, unsrer Freiheit und Unabhängigkeit genommen. Auf den Blättern der Geschichte strahlen die Namen ausgezeichneten Männer, die nicht nur dem Namen nach Katholiken, sondern landestreu Bürger waren, sondern auch durch ihre Handlungen und, in manchen Fällen, durch Hingabe ihres Lebens, ihre Treue gegenüber jener Erklärung, die Jefferson entwarf, und die unser Glaubensgenosse Carroll furchtlos unterschrieb, bewiesen haben. Und halten auch wir amerikanischen Katholiken im Central Verein diese Erklärung der unveräusserlichen Rechte der Freiheit und Unabhängigkeit in ebenso grossen Ehren wie jene, die sie unterschrieben haben. Wir erklären auf's neue unsre Liebe und unsre Treue für die in der Unabhängigkeitserklärung niedergelegten Grundsätze, und sprechen die Hoffnung aus, dass sie für uns für bei unsrem Volke in höchster Achtung stehen mögen.

### Unsre mit Auszeichnungen bedachten Führer.

Wir sprechen dem Hl. Vater und dem Patriarchen von Jerusalem für die mehreren unsrer Führer im Laufe des verflossenen Jahres erwiesenen Ehren, und ebenso den zuständigen Bischöfen und Erzbischöfen und anderen, die dabei ihre Mitwirkung gewährte.